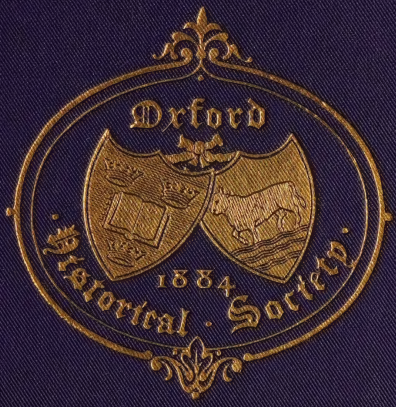
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VOL. XLV

ANCIENT KALENDAR

OF THE

UNIVERSITY OF OXFORD

OXFORD : HORACE HART
PRINTER TO THE UNIVERSITY

From the woodcut frontispiece to the 4to edition printed by C. Kyrfoth, Oxford, 1519–20.

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THE ANCIENT KALENDAR OF THE UNIVERSITY OF OXFORD

FROM DOCUMENTS OF THE FOURTEENTH TO THE SEVENTEENTH CENTURY

TOGETHER WITH

COMPUTUS MANUALIS

AD USUM OXONIENSIUM

FROM C. KYRFOTH'S EDITION, OXON., 1519-20

(WITH SEVEN FACSIMILES)

EDITED BY

CHRISTOPHER WORDSWORTH

FOR THE OXFORD HISTORICAL SOCIETY

VOL. XLV

OXFORD
PRINTED FOR THE OXFORD HISTORICAL SOCIETY
AT THE CLARENDON PRESS

1904

PREFACE

THE purpose of this little book is twofold:—

First, to make generally accessible the text of the brief COMPUTUS MANUALIS, which was printed at Oxford by Charles Kyrfoth, in February, 1519–20, as a textbook for Arts Students in the sixteenth century, but which has for many generations survived only in a single copy preserved at the University Library, Cambridge.

Secondly, to prefix to the *Computus* an annotated text of the principal manuscripts of the ANCIENT KALENDAR of the UNIVERSITY OF OXFORD, as it is found in the old Proctors' Books, &c., written about the year 1400, with some account of its earlier and later developments.

The text of the *Computus* has been hitherto virtually unknown in modern times; but the *Kalendar* of 1400 has been, for the last five-and-thirty years or more, available in the first volume of Mr. Anstey's invaluable *Munimenta Academica*, issued under the direction of the Master of the Rolls in 1868. The kalendar which is there printed is a compilation from the Chancellor's and the two Proctors' Books, compared with the directions given in other archives.

A wish, however, has been expressed by certain influential members of the Council of the OXFORD HISTORICAL SOCIETY, to the effect that the Chancellor's (or Commissary's) and two Proctors' Kalendars should each be printed separately, with the places of the numerous obliterated passages marked,

and the later insertions indicated typographically as far as it might be possible.

Mr. Madan, Mr. Stainer, and the present editor have done their best to recover some of the writing of the blackened passages in the three books, wherever the case was not quite hopeless; but they have met only with partial success. Some of the entries are absolutely illegible: in other instances while we were examining the manuscripts an unusually bright gleam of sunlight on the page would raise hopes which presently an unkind cloud would too speedily dispel.

The task of deciphering the blackened passages has proved too hard for absolute success at present. Some few passages have been recovered. For the rest, our readers must be content to wait until applied chemistry, perhaps at no far distant date, shall enable palaeography to recover what the misapplied chemicals of a long-past generation have hitherto obscured.

As Cambridge has preserved the unique surviving copy of the printed *Computus Manualis ad usum Oxonieñ.*, so likewise has it possession of the Oxford Kalendar in what is perhaps its earliest extant form.

In the second volume of his *Catalogue of Western Manuscripts at Trinity College, Cambridge*, Dr. M. R. James, in 1901, drew attention to an early *Fourteenth-Century Kalendar* (perhaps from Caudebec in Normandy), which, in the same century, by means of interlineations and additions, was adapted for use as an OXFORD KALENDAR OF THE FOURTEENTH CENTURY. It represents the University Almanac as it stood about the year 1337.

We print this old Oxford Kalendar from the Trinity College, Cambridge, MS. R. 14. 29[1] at the end of this preface, so as immediately to precede the body of our work.

[1] M. R. James, *Catalogue of Western MSS. at Trin. Coll., Cam.*, ii. pp. 312–13. (In our collations on pp. 68–79, cf. 20, 21, we refer to this MS. R. 14.29, by the letter 'T.')

It would, perhaps, have been more modest if an *alumnus* of the sister university had not volunteered, or even consented, to edit and to comment upon a small but somewhat obscure portion of the OXFORD ACADEMICAL ARCHIVES.

I could not, however, help remembering that in the early days of the OXFORD HISTORICAL SOCIETY when I was honoured with a place in its counsels, I had made an offer to undertake some work in connexion with its publications. 'Conscience,' which makes 'cowards' of some, has urged me on to a sort of spurious bravery; and my bold offer was courteously—and, as I now fear, too courteously—accepted.

But without the help and encouragement, freely given by the Rev. Dr. J. R. Magrath, Provost of Queen's College, by Dr. C. Lancelot Shadwell, sometime Fellow of Oriel, and by Mr. Falconer Madan, Fellow of Brasenose and Sub-librarian of the Bodleian Library, the result would have been even more unworthy of the Society and of the University than it is.

I have throughout enjoyed the further advantage of counsel and assistance from Mr. C. L. Stainer of Christ Church. That he has kindly saved me many an additional journey, my thanks to him are personally due; and our readers are indebted to him for the care which he has given to the book while it was in the course of printing, and especially to the reproduction of the Chancellor's and Proctors' Kalendars.

I have elsewhere recorded my obligation to the Rev. Dr. Hastings Rashdall of New College, and to Dr. Edwin C. Clark, F.S.A., Regius Professor of Civil Law at Cambridge, for notes upon the curious frontispiece to the Oxford *Computus Manualis* of 1519–20; as also my debt of gratitude to Miss A. F. Parker, Miss Jessica Lewis, and Mr. Alfred Rogers, for work done in Oxford, in London, and at Cambridge respectively: but I must not let slip this opportunity without expressing my thanks to the Rev. T. Vere Bayne, Keeper of the Archives, and to Mr. Hart, the Controller of the University Press, as well as to those who have been

engaged in printing, reading, and revising the pages of the following work.

To the Rev. Henry Anstey's *Munimenta Academica* I am (as writers on this subject cannot fail to be) very considerably indebted, as also to Mgr. H. Denifle, O. P., and to M. Chatelain, Librarian at the Sorbonne, for their work upon the Archives of the Mother University of Paris. M. Léopold Delisle, Mr. F. Bickley, Assistant Keeper of the British Museum MSS., Mr. Francis Jenkinson, the Rev. Hugh F. Stewart, Chaplain at Trinity College, Cambridge, Dr. Montague Rhodes James (principally through his books), Mr. James Bass Mullinger, and Mr. Henry Littlehales have also rendered us valuable assistance. Other librarians at Cambridge, Mr. C. W. Moule at Corpus Christi College, Dr. Reid and Dr. Venn at Gonville and Caius, Dr. Sinker, the Librarian at Trinity, and, not least, Mr. William White, the Sub-librarian of forty-eight years' standing, whose activity as an octogenarian is the envy of many of his juniors, have all been most kind in ministering to my researches.

CHR. WORDSWORTH.

ST. PETER'S RECTORY, MARLBOROUGH,
St. Lawrence Day, 10 *Aug.*, 1904.

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[1] See also pp. 249–53. [2] See below, p. 255, a fuller text.

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AN OXFORD KALENDAR, A.D. 1337

*** From an early fourteenth-century Kalendar of some French Use (Trin. Coll., Camb., MS. R. 14. 29), in which Oxford Notes have been inserted later in the fourteenth century. The writing of the Oxford insertions may be somewhat later than 1337[1]; but it represents the kalendar of Oxford as it must have stood from 1337 to 1344, since it does not contain the obits of Neel, Vaughan, &c., which (cir. 1340–1403) appear in the Archives now at Oxford.

[1] It is perhaps only a coincidence that in the year 1337, to which (pp. 21–3) we assigned the Oxford insertions in the Trinity Coll. MS. upon independent grounds, Whitsunday fell upon June 8, the day on which it is somewhat arbitrarily placed in this kalendar, on p. xix. However, the date there given for Easter Day (April 2) at p. xvii belongs to some such year as had never happened to occur since the Norman Conquest; and Ascension Day did not fall upon May 30 (p. xviii) until 1591!

luna prima Ianuarij media nocte ascend' [1]
Iani prima dies et vij^a fine timentur.
Ianus habet dies xxxj. luna ·xxx.

iij	[1] A	KL	*Ian. Circumcisio domini D. eger.* ⟨viz. hora xj^a⟩
	[2] b	iiij Non.	*Oct. Sci. Stephani*
xj	[3] c	iij Non.	genouefe uirg. *Oct. S. Iohannis*
	[4] d	ij Non.	*Oct. S. innocencij* †
xix	[5] e	Nonas.	Sci Symeonis confes.
viij	[6] f	viij Id.	⟨Epiphania dñi⟩ Sci melani.
	[7] g	vij Id.	Luciani epi. Maxīani et iuliani mar.
xvj	[8] A	vj Id.	
v	[9] b	v Id.	
	[10] c	iiij Id.	Pauli heremite
xiij	[11] d	iij Id.	Relacio ihū de egypto
ij	[12] e	ij Id.	
	[13] f	Idus	Oct. epiph. sci. hylarij & remigij ep̄or. ⟨le fe⟩
x	[14] g	xix *Kl. Febr.*	Felicis in pincis
	[15] A	xviij Kl.	
xviij	[16] b	xvij Kl.	Mauri abbatis
vij	[17] c	xvj Kl.	marcelli ('pape' *erased*) et mar. antonij abbatis
	[18] d	xv Kl.	Prisce uirg.
xv	[19] e	xiiij Kl.	launomari ('uirg' *expunged*) abbatis ⟨non d.⟩
iiij	[20] f	xiij Kl.	fabiani et sebastiani mar. ⟨non le⟩
	[21] g	xij Kl.	agnetis uirg. ⟨le fe⟩
xij	[22] A	xj Kl.	⟨Sci vincencij martiris non le.⟩
j	[23] b	x Kl.	⟨non di.⟩
	[24] c	ix Kl.	
ix	[25] d	viij Kl.	*Conuersio sci pauli* ⟨non le⟩ D. *eger.* ⟨ho. vj^a⟩
	[26] e	vij Kl.	pollicarpi epi. et mar. *Sci guillermi epi et conf.*
xvij	[27] f	vj Kl.	Iuliani epi et conf.
vj	[28] g	v Kl.	Agnetis secundu*m*.
	[29] A	iiij Kl.	
xiiij	[30] b	iij Kl.	
iij	[31] c	ij Kl.	

Hic precedunt sedule patule parum vice versa retrogradum fac una gradum redit altera uisa nōna parit bellum sed v^ta dat hora flagellum

† = *sic.*

[1] '*ascend*' or '*ascenditur*' is written for '*accenditur*' throughout this kalendar.

Luna februarij in gallicantu ascenditur
quarta subit mortem prosternit tercia fortem
Febr. habet dies xxviij. luna :xxix.

	[1] d	K*L febr.*	⟨Sce brigide virginis⟩ ⟨non d.⟩
xj	[2] e	iiij Non.	*Purificacio beate marie.* ⟨non le⟩
xix	[3] f	iij Non.	Blasij mar. ⟨et epi. le. fe.⟩
viij	[4] g	ij Non.	*dies eger* ⟨viij[a] hora⟩
	[5] A	Nonas	Agate uirg. ⟨et martiris le. fe.⟩
xvj	[6] b	viij Id.	Vedasti et amandi epor.
v	[7] c	vij Id.	
	[8] d	vj Id.	
xiij	[9] e	v Id.	
ij	[10] f	iiij Id.	Scolastice uirg.
	[11] g	iij Id.	⟨non dis.⟩
x	[12] A	ij Id.	⟨Translacio sc̄e frideswide virginis. non le.⟩
	[13] b	Idus	
xviij	[14] c		*xvj. kl' martij.* Velentini mar.
vij	[15] d	xv Kl.	
	[16] e	xiiij Kl.	ℂ *nullus et octaue l' dene dene*† *dixerit aue*[1].
xv	[17] f	xiij Kl.	Sauini epi et conf.
iiij	[18] g	xij Kl.	Symeonis epi et mar.
	[19] A	xj Kl.	'Galli epi et conf.' [2] publij et iuliani mar.
xij	[20] b	x Kl.	Galli epi et conf.
j	[21] c	ix Kl.	⟨non d.⟩
	[22] d	viij Kl.	⟨*Cathedra sci petri* non le. missa pro anima dn̄i ele de longespeie cum placebo et dirige in vig[a].⟩
ix	[23] e	vij Kl.	⟨non d.⟩
	[24] f	vj Kl.	Victorini victor. mar. ⟨*Mathie apli. Locus bisexti.* non le.⟩
xvij	[25] g	v Kl.	Alexandri mar.
vj	[26] A	iiij Kl.	*d. eg'* ⟨xv hora⟩
	[27] b	iij Kl.	⟨non d.⟩
xiiij	[28] c	ij Kl.	⟨Translacio sci augustini non le.⟩

Si paribus uel disparibus constant elementis Nomina pugnantum pars uincitur aggredientis Imparitas a[utem] paritati si societur H'f' signum dato quod defensor superetur.

[1] A note found also in *Missale Romanum*, 1474. (l' = uel.)
[2] St. Gallus was first entered here prematurely: then struck out.

luna marcij media nocte ascenditur
Marcius prima necat cuius de cuspide ·iiij. est
Marcius habet dies xxxi. l'. xix.

iij [1] d *KL marcij.* Sci albini confes. ⟨Sci dauid confes. Dirige. non le. d'. eger. iª. hora.⟩
[2] e vj Non. ⟨Sce† cedde. non le. Missa pro anima magistri philippi turuil. et sunt ordinaciones.⟩
xj [3] f v Non.
[4] g iiij Non.
xix [5] A iij Non.
viij [6] b ij Non. ⟨non d.⟩
[7] c Nonas perpetue et felicitatis⟨Thome de aquino. non le.⟩
xvj [8] d viij Id.
v [9] e vij Id.
[10] f vj Id.
xiij [11] g v Id. ⟨non d.⟩
ij [12] A iiij Id. *Gregorij* ('pape' *erased*) ⟨non le. Missa pro h. de guldeforde.⟩
[13] b iij Id.
x [14] c ij Idus leonis. prima nocet Wltum nulli dabit altera cultum.
[15] d Idus
xviij [16] e *xvij Kl. Apr.*
vij [17] f xvj Kl. ⟨Sci patricij: confessoris. non le.⟩
[18] g xv Kl. *Sol in ariete.* ⟨Sci. Edwardi regis. le. fe.⟩
xv [19] A xiiij Kl. ⟨non. d.⟩
iiij [20] b xiij Kl. ⟨Sci Cutberti epi. non. le.⟩
[21] c xij Kl. benedicti abbatis. *Equinocium.* ⟨non le.⟩
xij [22] d xj Kl.
j [23] e x Kl.
[24] f ix Kl. ⟨non le.⟩
ix [25] g viij Kl. annunciacio dominica. ⟨non d.⟩
[26] A vij Kl.
xvij [27] b vj Kl. *Resurreccio dñi.*
vj [28] c v Kl. *d' eger* (ijª hora.)
[29] d iiij Kl.
xiiij [30] e iij Kl. *q̃tuo & pe'ca duo monos tres iuias vnus*
iij [31] f ij Kl. *In dyas ambo t'as unus indias & duo monos.*

luna aprilis in gallicantu ascenditur.
denus et undenus est mortis wlnere plenus.
Aprilis habet dies ·xxx. luna ·xxix.

	[1] g		K*L. Aprilis*
xj	[2] A	iiij Non.	⟨Pasca⟩
	[3] b	iij Non.	⟨Sci Ricardi epi. non d.⟩
xix	[4] c	ij Prid. Non.	Sci. Ambrosij epi. ⟨non le.⟩
viij	[5] d	Nonas	*vltima incensio lune paschalis.*
xvj	[6] e	viij Id.	
v	[7] f	vij Id.	
	[8] g	vj Id.	
xiij	[9] A	v Id.	
ij	[10] b	iiij Id.	(‘D’ *erased*)
	[11] c	iij Id.	leonis. ⟨D’. j^{a}. hora.⟩
x	[12] d	ij Id.	
	[13] e	Idus	Sci † eufemie mar.
xviij	[14] f	xviij Kl. *Mai.*	tiburcij ualerij et maximini mar. *maij.*
vij	[15] g	xvij Kl.	
	[16] A	xvj Kl.	
xv	[17] b	xv Kl.	
iiij	[18] c	xiiij Kl.	
	[19] d	xiij Kl.	
xij	[20] e	xij Kl.	
j	[21] f	xj Kl.	*d.* ⟨xj. hora⟩
	[22] g	x Kl.	Soceris (‘pape’ *erased*) et mar. et gaij (‘pape’ *erased*) et mar. ⟨non d.⟩
ix	[23] A	ix Kl.	*Gregorij mar.* ⟨non le⟩
	[24] b	viij Kl.	
xvij	[25] c	vij Kl.	Cleti martiris. marcellini (‘pape’ *erased*). mar. *Marci euangeliste.* ⟨non le⟩
vj	[26] d	vj Kl.	
	[27] e	v Kl.	
xiiij	[28] f	iiij Kl.	Vitalis mar.
iij	[29] g	iij Kl.	*Petri mar. de ordine predicatorum.* Roberti abbatis.
	[30] A	ij Kl.	Eutropij epi. ⟨Dirige. non d.⟩

luna maij mane ascenditur.
Maius habet d'. xxxi. l'. xxx.
tercius in maio lupus est. et vij^{o} anguis

xi	[1] b	KL.	*maij. Phillipi et Iacobi apostolorum et brioci epi et conf.* ⟨non le. Missa pro W. Gray.⟩
	[2] c	vj Non.	Inicium predicacionis xp̃i. ⟨non d.⟩
xix	[3] d	v Non.	*Inuencio sce crucis.* Alexandri Euencij. doli et theo. *d. eger.* (vj. hora) ⟨non le.⟩
viij	[4] e	iiij Non.	
	[5] f	iij Non.	⟨non d.⟩
xvj	[6] g	ij Non.	Iohannis ante portam latinam. ⟨non le.⟩
v	[7] A	Nonas	
	[8] b	viij Id.	
xiij	[9] c	vij Id.	*translacio S. Nicholai*
ij	[10] d	vj Id.	Gordiani et epimachi v. mar. ⟨Obit. Reginaldi bedelli cum placebo dirige⟩
	[11] e	v Id.	marci epi.
x	[12] f	iiij Id.	Nerei et achilei pancracij martyrum.
	[13] g	iij Id.	Marie ad niues. Seruacij epi. ⟨Semper quarta feria post trinitatem missa pro gilberto de Roubiry.⟩
xviij	[14] A	ij Id.	bonefacij mar.
vij	[15] b	Idus	⟨Inuencio sce Frideswide.⟩
	[16] c	xvij Kl. *Iun.*	Eugenie virg. et mar.
xv	[17] d	xvj Kl.	*Sol in geminis.*
iiij	[18] e	xv Kl.	
	[19] f	xiiij Kl.	potenciane virg.
xij	[20] g	xiij Kl.	baldelij mar. *Iunij.*
j	[21] A	xij Kl.	
	[22] b	xj Kl.	
ix	[23] c	x Kl.	
	[24] d	ix Kl.	⟨Sc̄i dominici confessoris. non. d.⟩
xvij	[25] e	viij Kl.	translacio beati dn̄i. ⟨Aldelmi. Sci Francisci conf. non le. ([D.] hora ·x^{a}.)⟩
vj	[26] f	vij Kl.	vrbani (' pape ' *erased*) *estas oritur* ⟨Augustini anglorum non le. Missa pro Gilberto de sco leopardo.⟩
	[27] g	vj Kl.	Augustini anglorum epi.
xiiij	[28] A	v Kl.	
iij	[29] b	iiij Kl.	Maximini epi.
	[30] c	iij Kl.	*Ascensio domini.*
xj	[31] d	ij Kl.	petronille virg.

luna Iunij tercia hora ascenditur.
Denus palescit quindenus federa nescit.
Iunius habet dies xxx. luna ·xxix.

xix	[1] e	K*L. Iunij.*	Nichomedis mar.
viij	[2] f	iiij Non.	marcellini et petri mar.
	[3] g	iij Non.	liphardi presbiteri
xvj	[4] A	Prid. Non.	
v	[5] b	Nonas	⟨Ioh de bofis cordewener deuant la mostre en chaudebeke⟩
	[6] c	viij Id.	*Sci anctonij conf.*
xiij	[7] d	vij Id.	Gurgali epi. ⟨non. d.⟩
ij	[8] e	vj Id.	medardi et gilardi episcoporum. *penthec.* ⟨Sci. Willi epi. non le.⟩
	[9] f	v Id.	primi et feliciani mar. ⟨Translacio sci. edmundi non le.⟩
x	[10] g	iv Id.	⟨non. d.⟩ *d.* ⟨ij hora⟩
	[11] A	iij Id.	*barnabe apostoli.* ⟨non le⟩
xviij	[12] b	ij Id.	Basilidis ·cirini· naboris et nazarij mar.
vij	[13] c	Idus	actonij conf. de ordine minorum. ⟨Sci Antonij confessoris. non le.⟩
	[14] d	xviij Kl. *Iulij.*	Rufi et ualerij mar.
xv	[15] e	xvij Kl.	modesti et crescencie mar. ⟨non d. Dirige.⟩
iiij	[16] f	xvj Kl.	⟨Ricardi epi. non le. Missa lang*ton*⟩ *d.* (iiij[a] hora.)
	[17] g	xv Kl.	auiti presbiteri. *Sol in cancro.*
xij	[18] A	xiv Kl.	Marci et marcelliani mar.
j	[19] b	xiij Kl.	*geruasij et prothasij mar.*
	[20] c	xij Kl.	*solsticium.*
ix	[21] d	xj Kl.	leueredi abbatis.
	[22] e	x Kl.	albin mar.
xvij	[23] f	ix Kl.	*vig'.* ⟨non d.⟩
vj	[24] g	viij Kl.	*Natiuitas Sci Iohannis bapt.* ⟨non. le. Dirige⟩
	[25] A	vij Kl.	⟨Missa pro h. herclay. le. fe.⟩
xiiij	[26] b	vj Kl.	Iohannis et pauli mar.
iij	[27] c	v Kl.	
	[28] d	iiij Kl.	leonis. *vig'.*
xj	[29] e	iij Kl.	*petri et pauli apostolorum.*
	[30] f	ij Kl.	Commemoracio sc̄i pauli.

5th Ioh de bofis, &c., a different hand.
16th 'Ricardi epi.' over erasure.

luna iulij ('*as*' expunged) *media nocte ascenditur.*
terdecimus iulij mactat x^o labefactat
Iulius habet dies ·xxxj. luna ·xxx.

xix	[1] g		K*L. Iulij. Oct. beati Io. bap'.*
viij	[2] A	vj Non.	processi marciani (*l.* martiniani) mar.
	[3] b	v Non.	
xvj	[4] c	iiij Non.	*translacio sc̄i martini.*
v	[5] d	iij Non.	
	[6] e	ij Non.	Oct' apostolorum ⟨Missa de cessacione de trinitate. non d.⟩
xiij	[7] f	Nonas	translacio ('S. Thome martiris' *erased*) ⟨non. le.⟩
ij	[8] g	viij Id.	Killiani mar.
	[9] A	vij Id.	effrem' confessoris
x	[10] b	vj Id.	vij. fratrum.
	[11] c	v Id.	*translacio sci benedicti*
xviij	[12] d	iiij Id.	felicis et naboris martirum
vij	[13] e	iij Id.	d. eger. (xj. hora)
	[14] f	ij Prid. Id.	focaci mar. et epi.
xv	[15] g	Idus	diuisio apostolorum.
iiij	[16] A	xvij Kl.	*Augusti.* Iustiniani epi.
	[17] b	xvj Kl.	*Sol in leone.*
xij	[18] c	xv Kl.	Clari epi.
j	[19] d	xiiij Kl.	arsenij epi. ⟨non d.⟩
	[20] e	xiij Kl.	margarete uirginis ⟨et martiris. non le.⟩
ix	[21] f	xij Kl.	praxedis virg. ⟨non. d.⟩
	[22] g	xj Kl.	*marie magdalene.* non le. (D'. xj. hora.)
xvij	[23] A	x Kl.	appollinaris mar.
vj	[24] b	ix Kl.	xpine virg. ⟨non. d.⟩
	[25] c	viij Kl.	*Iacobi apostoli et x̊fori et cucufatis* ⟨non le⟩
xiiij	[26] d	vij Kl.	
iij	[27] e	vj Kl.	vij. fratrum dormiencium.
	[28] f	v Kl.	Sampsonis epi.
xj	[29] g	iiij Kl.	*guill'i epi. et conf.* felicis ⟨'pape' *erased*⟩ et mar. simplicij.
xix	[30] A	iij Kl.	abdon et sennes mar.
	[31] b	ij Kl.	Germani epi et mar. ⟨non. d.⟩

Si pluat in festo processi martiniani
maximus ymber erit et mortificacio grani[1].

[1] Allowing for change from Old Style, this old saw corresponded with our 'St. Swithin's day, if thou dost rain,' &c. (See below, pp. xxx, xxxi.)

luna augusti hora iiij^{a} ascenditur
prima necat fortem sternitque secunda cohortem.
Augustus habet dies ·xxxj. luna ·xxx.

viij	[1]	c	K*L*.	*August^{o}. Sci petri ad uincula.* ⟨non le⟩ *d.* (prima hora)
xvj	[2]	d	iiij Non.	Stephani (‘pape’ *erased*) et mar.
v	[3]	e	iij Non.	Inuencio S. Stephani
	[4]	f	ij Non.	Iustini presbiteri.
xiij	[5]	g	Nonas	Sc̄i dominici
ij	[6]	A	viij Id.	Sixti(‘pape’ *erased*) et mar. ⟨Transfig̃acio dn̄i.⟩
	[7]	b	vij Id.	donati epi et mar.
x	[8]	c	vj Id.	Ciriaci sociorumque eius.
	[9]	d	v Id.	Romani mar. *vig’* ⟨non d.⟩
xviij	[10]	e	iiij Id.	*passio sci laurencij.* ⟨non le.⟩
vij	[11]	f	iij Id.	tiburcij mar.
	[12]	g	ij Id.	⟨dies mala inter x. et xj. horam⟩
xv	[13]	A	Idus	Ipoliti mar. sociorumque eius.
iiij	[14]	b	xix Kl.	*Septembr.* Eusebij conf. *vig’* ⟨non d.⟩
	[15]	c	xviij Kl.	*Asupcio beate marie.* ⟨non le⟩
xj	[16]	d	xvij Kl.	
j	[17]	e	xvj Kl.	Oct. Sci. laurencij. *Sol in virgine.*
	[18]	f	xv Kl.	agapiti mar.
ix	[19]	g	xiiij Kl.	dedicacio ecclesie sci saluatoris.
	[20]	A	xiij Kl.	bernardi abbatis.
xvij	[21]	b	xij Kl.	*auptomnus oritur.*
vj	[22]	c	xj Kl.	octab. S. marie. Thimotei et simphoriani.
	[23]	d	x Kl.	timothei et appolinaris martirum. ⟨non. d.⟩
xiiij	[24]	e	ix Kl.	*bartolomei apostoli.* ⟨non le⟩
iij	[25]	f	viij Kl.	genesij mar.
	[26]	g	vij Kl.	
xj	[27]	A	vj Kl.	Ruffi mar.
xix	[28]	b	v Kl.	Augustini epi. ⟨non d.⟩
	[29]	c	iiij Kl.	*decolacio S Iohannis bap.* ⟨non le⟩
viij	[30]	d	iij Kl.	felicis et adaucti mar. (D’. vij. hora.)
	[31]	e	ij Kl.	

luna septembris hora ix[a] ascenditur.
tercia septembris et denus fert mala membris.
[*September habet dies .xxx. luna .xxix.*]

xvj	[1] f		K*L. Septemb'*.	Egidij abbatis. prisci mar. ⟨le fe.⟩
v	[2] g	iiij	Non.	anctonini mar.
	[3] A	ij	Non.	remacli epi et conf. *d'*. (xvij[a] hora)
xiij	[4] b	ij	Non.	marcelli mar.
ij	[5] c		Nonas	berbini † abbatis *finis canicularium*
	[6] d	viij	Id.	humberti epi et conf.
x	[7] e	vij	Id.	Ewrcij epi et conf. ⟨non d.⟩
	[8] f	vj	Id.	*natiuitas sce marie.* ⟨non le⟩ Adriani mar.
xviij	[9] g	v	Id.	Gorgonij martiris
vij	[10] A	iiij	Id.	
	[11] b	iij	Id.	prothi et iacincti martirum.
xv	[12] c	ij	Id.	
iiij	[13] d		Idus	
	[14] e	xviij	*Kl. Oct.*	*Exaltacio Sancte crucis.* Corneli et cipriani.
xij	[15] f	xvij	Kl.	Oct. S. Marie.
j	[16] g	xvj	Kl.	Eufemie uirginis.
	[17] A	xv	Kl.	Lamberti epi et mar.
ix	[18] b	xiv	Kl.	*Sol in libra*
	[19] c	xiij	Kl.	
xvij	[20] d	xij	Kl.	amandi epi. *vig'*. *equinocium.* ⟨non. d.⟩
vj	[21] e	xj	Kl.	*mathei apostoli et euang.* ⟨non le⟩ *d. eger.* (iiij[a] hora)
	[22] f	x	Kl.	Mauricij sociorumque eius.
xiiij	[23] g	ix	Kl.	tecle uirginis.
iij	[24] A	viij	Kl.	
	[25] b	vij	Kl.	firmini epi et mar.
xj	[26] c	vj	Kl.	cipriani epi. et mar. et iustine
xix	[27] d	v	Kl.	cosme et damiani martirum.
	[28] e	iiij	Kl.	S. Eucardus epc̄ tur iij[o] [1]. ⟨non d.⟩
viij	[29] f	iij	Kl.	*Michaelis archangeli in monte gargano.* ⟨non le⟩
	[30] g	ij	Kl.	Ieronimi presbiteri ⟨le fe.⟩

[1] Sep. 28. Read, perhaps, 'S. Eue*r*ardus ep*iscopus* tor*nacensis* iij[o].' (Everard, third bishop of Tournay, died 28 Sep. 1191.)

luna octobris inter nonam et vesperam ascenditur.
tercius et d[en]us est sicut mors alienus.
October habet d'. xxx. L. xxix.

xvj	[1] A		KL. *Octob.*	*Remigij geminiani vedasti episcoporum.*
v	[2] b	vj	Non.	leodegarij mar.
	[3] c	v	Non.	felicis uictoris et casti martirum. *d'*. (viij[a] hora)
xij	[4] d	iiij	Non.	⟨Natal' beati Francisci confessoris de ordine fratrum minorum et fundator eiusdem ordinis et primi cominstri. ix. lec.⟩ [1]
ij	[5] e	iij	Non.	flauine uirg'.
	[6] f	ij	Non.	Sce fideis † uirg. et mar.
x	[7] g		Nonas	Marci (' pape ' *erased*)
	[8] A	viij	Id.	Marcelli et apuelei mar.
xviij	[9] b	vij	Id.	dyonisij sociorumque eius. ⟨le. fe.⟩
vij	[10] c	vj	Id.	Natal' pauli [2] epi ⟨Missa de resumpcione de scō spiritu⟩
	[11] d	v	Id.	⟨non d.⟩
xv	[12] e	iiij	Id.	Nicasij sociorumque eius. ⟨Sci edwardi regis. non le.⟩
iiij	[13] f	iij	Id.	*nouemb. michaelis angeli in monte tumba.*
	[14] g	ij	Id.	Calisti.
xij	[15] A		Idus	leonardi abbatis. S. Sabine.
j	[16] b	xvij	Kl. Nov.	
	[17] c	xvj	Kl.	*Sol in Scorpione.* ⟨non d.⟩
ix	[18] d	xv	Kl.	Luce euang. ⟨non le⟩
	[19] e	xiiij	Kl.	Amati epi et conf. ⟨Sce Frideswyde virginis. non le.⟩
vj	[20] f	xiij	Kl.	Caprasij mar. ⟨le. fe.⟩
	[21] g	xij	Kl.	hylarionis monachi
xiiij	[22] A	xj	Kl.	Mellionis epi. et conf. *d'. eger.* (ix[a] hora)
iij	[23] b	x	Kl.	romani epi. et conf.
	[24] c	ix	Kl.	martini abbatis.
xj	[25] d	viij	Kl.	crispini et crispiniani martirum.
xix	[26] e	vij	Kl.	translacio amanti epi et conf.
	[27] f	vj	Kl.	Rictudis virg. ⟨Vigilia. non d.⟩
viij	[28] g	v	Kl.	*Symonis et Iude apostolorum.* ⟨non. le.⟩
	[29] A	iiij	Kl.	
xvj	[30] b	iij	Kl.	
v	[31] c	ij	Kl.	Quintini martiris. [vigilia. non d.] [3]

res est in nemore nigro uestita colore
si capud abstuleris res erit alba nimis.

[1] Octob. 4 'Natal' beati Francisci,' &c., a different hand. ? early fourteenth cent.
[2] S. Paul*inus* of York, and S. Paul*inus* of Capua, are both commemorated on Oct. 10th. See p. xxxii.
[3] Octob. 31. I add the note '[vigilia. non d.].' See Nov. 1.

luna nouembris in vespere ascenditur
Scorpius et v^{o} et tercius ad mala uictus †
Nouemb' habet d. xxx. l. xxx.

⟨vigilia. non d.⟩

[1] d K*L. Nouemb'. festiuitas omnium sanctorum.* ⟨non le⟩
xiij [2] e iiij Non. Commemoracio fidelium. Eustacij sociorumque eius⟨non le.⟩
ij [3] f iij Non. Hub'iti conf. et epi
[4] g ij Non.
x [5] A Nonas *d'.* (iij^{a} hora.) ⟨non d.⟩
[6] b viij Id. leonardi abbatis. melani epi. ⟨non le⟩
xviij [7] c vij Id. Willebrordi epi *hyemps oritur.*
vij [8] d vj Id. iiij^{or} coronatorum. ⟨non le⟩
[9] e v Id. theodori martiris
xv [10] f iiij Id. martini ('pape' *erased*) et conf. ⟨non d.⟩
iiij [11] g iij Id. martini epi tercij. menne mar. ⟨non le. Dirige.⟩
[12] A ij Id. liuini epi et mar. ⟨Missa pro w. le grey⟩
xij [13] b Idus bricij epi et conf. ⟨le fe.⟩
j [14] c xviij Kl. *Decemb.*
[15] d xvij Kl. Macuci epi. ⟨non d.⟩
ix [16] e xvj Kl. ⟨Sci Edmundi archiepi non le⟩
[17] f xv Kl. Aniani epi. *Sol in Sagittario.* ⟨Sci hugonis. non le⟩
xvij [18] g xiiij Kl.
vj [19] A xiij Kl. Odonis abbatis ⟨non d.⟩
[20] b xij Kl. ⟨Sci Edmundi regis et martiris non le⟩
xiiij [21] c xj Kl. Columbani abbatis mauri mar.
iij [22] d x Kl. Celiceie † uirg. ⟨le fe.⟩
[23] e ix Kl. Clementis ('pape' *erased*) felicitatis ⟨non le. Missa pro Ela comitissa⟩
xj [24] f viij Kl. Grisogoni mar. ⟨non d.⟩
xix [25] g vij Kl. *Katerine virg.* ⟨non. le⟩
[26] A vj Kl.
viij [27] b v Kl. lini ('pape' *erased*)
[28] c iiij Kl. maximi epi. et conf. *d'.* (v^{a}. hora)
xvj [29] d iij Kl. Saturnini martiris. *vig'* ⟨non d. Missa pro elyanora regina.⟩
v [30] e ij Kl. *Andree apostoli.* ⟨non. le⟩

Andree festo uicinia † ordine couis †.
Aduentū dn̄i prima collit † feria.

† *Read* 'vicinior . . . quovis . . . colit.'

luna decembris inter mediam noctem et vesperam ascenditur
dat duodena cohors vĩque x̃que decembris.
december habet dies xxxj. luna ·xxx.

xiij	[1] f		K*L. Decemb'*.	Crisanti. mauri. darij.
ij	[2] g	iiij Non.		
	[3] A	iij Non.		
x	[4] b	ij Non.		⟨Dirige⟩
	[5] c	Nonas		⟨non. d. Missa pro Iohanne de pontois.⟩
xviij	[6] d	viij Id.	*Nicholai epi.*	⟨non le.⟩
vij	[7] e	vij Id.		Ambrosij epi. ordinacio ⟨Oct. sci andree. le. fe. [*d'*] ij. hora⟩
	[8] f	vj Id.	*Concepcio beate marie*	⟨non le.⟩
xv	[9] g	v Id.		
iiij	[10] A	iiij Id.		
	[11] b	iij Id.		
xij	[12] c	ij Id.		
j	[13] d	Idus		Geruasij et prothasij. lucie virg' ⟨et martiris. le fe.⟩
	[14] e	xix Kl.	*Ian.*	Nichasij epi.
ix	[15] f	xviij Kl.		Maximini epi.
	[16] g	xvij Kl.		barbare uirg'.
xviij	[17] A	xvj Kl.		Ignacij epi. ⟨Missa pro henr' de lacy.⟩
vj	[18] b	xv Kl.		
	[19] c	xiiij Kl.		
xiiij	[20] d	xiij Kl.		⟨vigilia. non. d.⟩
iij	[21] e	xij Kl.	*thome apostoli*	⟨non. le⟩
	[22] f	xj Kl.		*d'*. (vj[a] hora.)
xj	[23] g	x Kl.		
xix	[24] A	ix Kl.		*vigilia.*
	[25] b	viij Kl.	*Natal' dn̄i.*	Anastasie uirg'
viij	[26] c	vij Kl.		Stephani prothomartiris.
	[27] d	vj Kl.	*Iohannis apostoli et euang'*.	
xvj	[28] e	v Kl.		Sanctorum innocenciũ.
v	[29] f	iiij Kl.		
	[30] g	iij Kl.		
xiij	[31] A	ij Kl.		Siluestri ('pape' *erased*)

quere nouam lunam post Ia. fe. mar. a. maij. nonas v$_3$[1] bis inde dyas bis vij. bis deca. thetras si cadat in lucē dn̄i suppone sequentem.

[1] i.e. quinque. *See below*, pp. 45 n., 46.

NOTES

ON THE HORAE MALAE IN DIEBUS AEGRIS, AND OTHER MEMORANDA IN THE FOREGOING EARLY KALENDAR (Trin. Coll. Cant. R. 14. 29).

We have elsewhere (pp. 190–1) spoken of the 'Egyptian days,' *dies aegri*, or *dies mali* (or *malae*, as on p. xxi), which are specified in the lines found at the head of each month (as on pp. 46–57, 68–79, 198–214) in several of the kalendars printed in this book, and more briefly indicated in the two lines '*A*u-*g*urio *d*i-*c*es' (or '*d*e-*c*ies') i.e. p. 173, lines 235–6. They are entered also, but on the specific days themselves, in the fourteenth-century kalendar here prefixed (pp. xiv–xxv).

It does not appear to have been found that the whole of each of these days (somehow connected with the—not Ten, but Four and Twenty—Plagues of Egypt) was unlucky; or at all events it was generally agreed that some hour in each of the several days (the hour, in fact, when the plague was supposed to have been sent in Egypt) was more fatal than the rest. Durandus promised some observations on the unlucky hours 'in fine operis,' but I do not find that he redeemed his promise in the *Rationale*[1].

(I.) A *memoria technica*, indicating the unlucky *hours* in each Egyptian or evil day, is given in the Oxford *Computus*, on p. 173 below, lines 238–9; viz.:—

> '*M*en-*f*alus, *i*l-*l*ud, (h)*a*-*b*et, *ar*-*m*atus, *f*i-*l*ia, *f*i-*d*us.
> *M*i-*m*us, *a*-*g*it, *c*e-*d*et (*al.* '*s*e-*d*et'), *e*-*li*os, *ze*-*p*horus, *a*u-*f*ert.'

The *letters* beginning the first and second syllable in each word of the twelve words in this couplet, which letters we have printed in italics, have a numerical value, but the commentators differ to some extent in their interpretation, and elicit from it somewhat different lists of the unlucky hour in each of the twenty-four ill days of the year, two in each month, one towards the beginning, and the other reckoned from the end, '*retrograde*.'

(II.) Pynson's *Almanach Ephemeris*, 1506–7, as we state on p. 191, distinctly says that we are *not* to drop the letter '*h*,' in reckoning the *hours*, in the lines '*menfalus*,' &c., though we *are* (as all agree) to discard it in finding the *dies aegri* by the help of the lines '*Augurio decies*,' &c.

His commentary on 'Menfalus,' &c. is this:—'In istis duobus versibus sunt xii dictiones, mensibus deseruientes, prima, primo, secunda, secundo, &c. Unde per primam litteram prime syllabe cuiuslibet dictionis habemus in qua hora Deus misit plagam super Egiptiacos a capite mensis. Et per primam secunde syllabe habeamus in qua hora Deus misit plagam super Egiptiacos in fine mensis. Verbi gratia, *M*en-*f*alus est prima dictio que deseruit ianuario. accipiamus *.m.* que computando est duodecima littera in alphabeto. Ergo in xii. hora misit Deus plagam in Egiptiacos

[1] *Rat. Divin.* lib. VIII. cap. iv. § 10. In VIII. vi. 2 Durandus seems on the point of resuming the subject. But in his last chapter he laments his avocations.

in prima die[1] Egyptiaco ianuarii. Similiter in prima littera secunde syllabe eiusdem dictionis, que est *.f.* et est sexta in alphabeto. Ergo in .vi. [hora] misit Deus plagam super Egiptiacos in septima[2] die ianuarii in fine computando retrograde. ita quod *.h.* pro littera computatur. Et sic de aliis. Quod autem sint decem plage principales patet per hos versus, *Prima, rubens unda* [*ut infra*, p. 191]. Ordo est, '*Men*falus' est pro primo mense, scilicet pro ianuario, et sic de aliis.' (*Almanach Ephemerides*, 1506–7, lf. 33.)

Thus according to Pynson's interpretation the unlucky days and hours are on:

	horae malae.		*horae malae.*
Jan. 1st.	xij.	July 13th	xij.
Jan. (7th)[3] = 25th	vj.	July (10th) = 22nd	xij.
Feb. 4th	ix.	Aug. 1st	j.
Feb. (3rd) = 26th	xj.	Aug. (2nd) = 30th	vij.
Mar. 1st	j.	Sept. 3rd	iij.
Mar. (4th) = 28th	ij.	Sept. (10th) = 21st	iiij.
Apr. 10th	j.	Oct. 3rd	v.
Apr. (11th) = 20th	xij.	Oct. (10th) = 22nd	xj.
May 3rd	vj.	Nov. 5th (*al.* 6th)[4]	xxiij.
May (7th) = 25th	xj.	Nov. (3rd) = 28th	xv.
June 10th	vj.	Dec. 7th	j.
June (15th) = 16th	iiij.	Dec. (10th) = 22nd	vj.

(III.) But apart from the *memoria technica* ('*Menfalus illud habet*,' &c.) we have the *horae malae* indicated in other ways. Thus at the foot of the pages in the kalendar of the earliest printed *Missale Romanum*, Milan, 1474 (H. Bradshaw Society's reprint, 1899), we find this series of twelve lines (which I have partially emended) relating to the 'evil hours' of the several months:—

'*Prima* parit bellum: sed *quinta* dat hora flagellum.
Nullus et *octaue* uel *dene* dixerit aue.
Prima nocet multum†: nullum dabit *altera* cultum[5].
Prima petit tellis† quem *nona* requirit Apr*il*is.
Sexta minus sordet, cum uulnera *dena* remordet.
Ledit *quinta* cutem: nullam dat *quarta* salutem.
Est lupus *vndena*: pariter quoque *nona* leena.
Cuspide *prima* ferit, quam *septima* perdere querit.
Tertia Septembris et *quarta* dabunt mala membris.
Quinta dat Octubris† que *nona* uenena colubris.
Est *octaua* canis: fore *quarta* uidetur inanis.
Prima parit luctum: nullum dat *septima* fructum.'

[1] This is indicated by such lines as give the *dies Egyptiacos*: '*Prima* dies mensis et *septima* truncat ut ensis,' 'Iani, *Prima* dies et *septima* fine timetur' (i.e. the 7th *from the end* of the month, or in other words January the 25th. In the *memoria technica* likewise '*Au*-gurio' indicates the 1st and the 7th by the letters *A* and *g*.

[2] (7th) and other numbers in parentheses are reckoned retrograde from the end of the month.

[3] The 7th *from the end*. See preceding note.

[4] '*fer*-cula,' in the *memoria technica*, gives the days in November as the 6th and (3rd from the end, or) 28th. But the preferable reading is '*es*-cula' giving the 5th and 28th.

[5] See above, p. xvii (Mar. 14).

The numbers thus indicated are 1, 5; 8, 10; 1, 2; 1, 9; 6, 10; 5, 4; 11, 9; 1, 7; 3, 4; 5, 9; 1, 7. Comparing these with the columns derived from Pynson's '*Almanach Ephemerides*,' we find one portion of five consecutive numerals—August (both hours), September (both hours), and October (the former one), identical in the two. As to the *dies aegri* themselves, the same days are noted in the (corrected) verses of *Missale Rom.* 1474, at the head of the page, as in the 'Augurio decies' and the 'Prima dies mensis,' with the exception only of December. I will give as a specimen the lines for January, February, November and December from the Roman Missal :—

'*Prima* dies Iani timor est et *septima* vani.
Alterius mensis post *quartum* tertius ensis (&c.).
Quinta Nouembris obest: nulli lux *tertia* prodest.
Hoc dat *bissena* decimi quod *septima dena*.'

Here *Missale Rom.* (1474) gives Dec. 12 and 17, in place of the 1st and 7th. We can only suppose that different versifiers found different *days* in December unlucky, and that experience taught them that the *hours* specified in '*Menfalus*,' &c., were not so baleful as certain others in their own experience.

(IV.) But when we turn back to the kalendar which we have printed on pp. xiv–xxv, from the Trinity College Cambridge MS. R. 14. 29, we find that the *days*, the *dies aegri*, are noted in the almanac itself (i. e. as the days themselves occur in the course of each monthly page), in the original hand as the book was first written, probably in France[1]. But the *hours*, the *horae malae*, have been subsequently added in the fourteenth century, whether at Oxford or not I cannot say. There is, moreover, at the top of each page one line of the corresponding series relating to the Egyptian days, which begins:—

'Iani prima dies et *septima* fine timentur,'

And in three other months this kalendar gives lines different from the series 'Prima dies mensis' with which it is mainly in agreement.

'Marcius *prima* necat: cuius de cuspide *quarta* est.'
'*Tercius* in Maio lupus est, et *septimus* anguis.'

'Dat duodena cohors *septemque decemque* Decembris,' which is found in the works ascribed to the Venerable Bede (*Opera*, i. 467. See Hampson, *Medii Aevi Kalendarium*, ii. 108). These, however, give the same ill *days* as those printed in double columns on p. xxviii. But where the lines are applied there is a slight discrepancy. On p. xvii the two April Egyptian days—apparently of set purpose, as there is a sign of alteration—are each placed one day later than by other authorities. But it is principally with the unlucky *hours* that we are here concerned, as they may have been inserted after the book fell into an Englishman's (perhaps Oxonian's) hands, although the writing is coarser than that in which the academical entries are written. The latter I have ascribed to 1337; the entries of *dies malae* are entered in a scribble, which reminds me of some writing as early as 1280 in a Lincoln Chapter ancient register, but *may*, in the case before us, be a good deal later.

[1] Although Caudebec on the Seine is incidentally mentioned in a *memorandum*—see p. xix at June 5th, I doubt if the book originally related to the arch-diocese of Rouen. Some entries point to Tours. But then there is no mention of St. Gatien (or Gratianus), the patron of that see. We must seek for a St. Sauveur's church. See p. xxi (19 Aug.). Cf. p. xxxii.

The series of *horae malae*, printed on pp. xiv–xxv above, runs thus :

Jan. xj.† vj. ; Feb. viij.† xv.* ; Mar. j. ij. ; Apr. j. xj.† ; May vj. x.† ; June, ij.* iiij. ; July, xj.† xj.* ; Aug. j. vij. ; Sept. xvij.* iiij. ; Oct. viij.* ix.* ; Nov. iij.* v.* ; Dec. ij.* vj.

I have marked with an *asterisk* or an *obelus* those cases where there is a discrepancy between the Trinity College MS. R. 14. 29 (or '*T.*') and the 'Menfalus' rule as interpreted in Pynson's *Almanach Ephemerides*. This leaves ten cases out of twenty-four where the two authorities agree: a sufficient proportion to make us think that they started from the same original. When we go further, and consider the six cases which I have obelized, we find that in each of them the hour in Pynson's book is one unit in advance of the Trinity College MS., and that all these cases are concerned with numerals higher than 8. I should account for this simply by supposing that the annotator of *T.* believed that the letter '*h*' was to be discarded in the interpretation of '*Menfalus*,' while Pynson's commentator decided otherwise. On this supposition, we have a virtual agreement with the letter of the '*Menfalus*' rule in sixteen cases out of twenty-four. Further, the word '*ce-det*' which serves for *horae malae* in the month of September (see p. 173, line 239 of *Computus*) and yields the numerals iij, iiij. is printed '*se-det*,' by Pynson, which would give (instead of iij.) xviij. (or xvij. if we reject '*h*' in our series). And xvij. (or 5 p.m.) is the hour stated by *T.*, so that we get seventeen virtual coincidences between *T.* and Pynson's book. The cases of October and November, with the strange words '*e-lizos*,' or '*el-izos*' (=v. xj., or omitting '*h*,' v. x. ; or else v. x., *al.* v. ix.) and '*ze-phirus*' (=xxiij. xv. ; or xxij. xiiij.) are among the perplexing discrepancies. The hours as given in *T.* would require two words with their first syllables beginning *i- k-* (or *h- i-*) and *c- e-*, respectively.

(V.) One or two remarks in conclusion may be made respecting the Trinity College MS. Kalendar.

At Feb. 16 there is inserted the line :—

'Nullus et octaue uel dene dixerit aue.'

The reader will here recognize the second of the lines about the *horae malae*, printed from the Roman Missal of 1474, on p. xxviii above. At the foot of the same month (p. xv) are four lines beginning '*Si paribus uel disparibus.*' These I suppose are a prognostication of ordeal, to be elicited from the even or uneven number of letters contained in the names of two combatants, or '*pugnantes*,' the '*aggrediens*,' and the '*defensor.*'

Against the 14th day of March (p. xvi) we find :—

'*Prima* nocet vultum : nulli dabit *altera* cultum' (see p. xxviii, *n.*),

which, in agreement with other authorities, again gives j. and ij. as the *horae malae* for March. The lines at the foot '*quatuo*(r) *et peca*' (?*deca*) give a series of numbers,

4. 10?. 2. 1. 3. ?–, 1
2. 2. 3. ?2. 2. 1.

which I can neither decipher satisfactorily nor explain.

On May 30 (littera *c.*), with *F* for the Sunday letter of the year, is given as a date for Ascension Day. On July 7 (p. xx) the name of St. Thomas of Canterbury has been erased, doubtless after the book had been brought into England, and possibly not until the year 1538. At the foot of the same month, but with reference to July 2, Old Style, are the prognosticating lines which we may translate—

'On Saint Processus and Martinian's, rain
Presageth deluges and rotting grain.'

It is noticeable that St. Swithin had a commemoration on that day, as well as his feast on the 15th. But the popular story about the forty days' rain falling when his Translation was at first attempted, cannot, so far as I know, be traced back beyond one or two centuries. It is a curious fact, that the change to New Style made the 15th equivalent to the 2nd recently: so the observation of a long spell of rainy weather, or else a continuance of fine days, at that time of year, may be traced further back than the connexion with St. Swithin's Translation.

In France there are two proverbs which make July 1st, and June 8th, rule the weather:—

'Quand il pleut le St-Calès,
Il pleut quarante jours après,'

And

'Quand il pleut pour St-Médard,
Il pleut quarante jours plus tard.'

On August 6 (p. xxi) the feast of the Transfiguration was introduced in 1457. It is noticeable that nothing is said in MS. *T.* about the Feast of the 'Most Sweet and Holy Name of Jesus,' which was introduced about the same period, perhaps a few years later in the fifteenth century. Besides its usual monthly allowance of bad days and hours, August has here, on the 12th, a '*dies mala inter* x. *et* xj. *horas*.'

At the foot of the month of October (p. xxiii) is what appears to be a riddle:—

'Res est in Nemore nigro uestita colore.
Si capud abstuleris, res erit alba nimis.'

The answer may be '*cor-nix*.

Among 'redils' in Arundel MS. 507, is, '*cor-nix* est alba, si *cor* tollatur ab illa.' Horstman, *E. E. Writers*, i. 427.

At the end of November:—

'Andree festo vicinior ordine quouis
Aduentum Domini prima colit feria.'

This answers to the rule in the Book of Common Prayer:—'*Advent Sunday* is always the nearest *Sunday* to the Feast of St. Andrew whether before or after.'

At the end of December (p. xxv) there are three lines:—

'Quere nouam lunam post Ia. Fe. Mar. A. Maij nonas.'
'Quinque bis; inde dyas; bis septem; bis deca; thetras.
Si cadat in lucem Domini, suppone sequentem.'

This rule (which we find also on p. 46, below) means, as the Provost of Queen's has explained to me, that by looking out for the new moons next after Jan. 5, Feb. 5, March 7, August 5, and May 7, respectively, and adding in the successive cases the number of days indicated, viz.:—$5 \times 2 = 10$; 2; $2 \times 7 = 14$; $2 \times 10 = 20$; and 4, you will arrive at (1) the eve of Septuagesima (when 'Alleluia' is last heard before Easter), (2) the First Sunday in Lent, (3) Easter Day, (4) Whitsunday, and (5) Rogation Sunday. If, however, your *terminus a quo* (the New Moon) itself happens to fall on a Sunday, then '*suppone sequentem*,' i. e. reckon from its morrow instead, or else the rule will mislead you.

Most of the saints' names included in the Trinity College Cambridge MS. of the fourteenth-century French kalendar, adapted subsequently for Oxford use, will be found in Paris, Oxford, and Cambridge kalendars indexed below, on pp. 257–64, in Index no. I. For the benefit of such of our readers as may be interested in kalendars generally we print (on pp. 279–80) a supplementary index (no. VI) of the other saints, &c., which are found in *T.* but are not included in the Academical Kalendars.

Some French ecclesiologist will, no doubt, be able to decide upon the *provenance* of our Kalendar. Besides a few feasts of universal note marked by the use of red ink, the following are in like manner distinguished:—S. Guillermus (26 Jan.), Peter M., O.S.D., 1252 (29 Apr.), Brieuc Ep. C. (1 May), Antony, C. (6 June), Gervais and Protais, MM. (19 June; see also, 13 Dec.), Guillelmus, Ep. C. (St. Brieuc, A.D. 1237, July 29), ad Remy, Géminien and Vaast, or Vedast (1 Oct.). Other noticeable days are the 'Natale' (? accession day) of a certain Bishop Paul on the 10th of October[1], and the 'Dedicatio ecclesie sancti Salvatoris' on the 19th of August. This last is not the basilica of the Lateran in Rome, which appears in some kalendars, for that was upon Nov. 9th. A few cathedral churches or dioceses bear the title of St-Sauveur for patronal or dedicational honour, viz. *Vabres* (near Clermont), where was a bishopric from 1317 to 1796, *Sarlat* (with S. Sardos), a see 1318–1801, Aix en Provence (with the Transfiguration). There is a church of St. Saviour at Dinan, also at Caen (dio. Bayeux). And in De Mas Latrie's *Trésor* several monasteries of St. Salvator are mentioned on pp. 1916–17;—in the diocese of Vannes, Auxerre, Cambrai, St. Omer (at Ham), Coutances (Petraponte and le Vicomte), Toul (and en Vosges), Châlons-sur-Marne (de Vertus). Others at Nevers, Arles (with St. Honoratus), Carcassonne, Mans, Andre, Antwerp, Blaye, Évreux, Limoges, Lodève, Marseilles, Narbonne, and Nîmes.

[1] I am inclined, on the whole, to think that the term '*natale*' in this case is not the date of a bishop's accession, but is used, as on the 4th Oct. on the same page (xxiii, *supra*), as equivalent to '*depositio*' (*carnis*), or birth to bliss. We shall perhaps not be wrong in understanding '*pauli epi*' to be equivalent to '*Paulini episcopi*,' our own Paulinus of York, and his namesake, Bp. of Capua, being alike commemorated on 10th Oct. in the martyrologies. The name 'Paul' seems to be most rare among French bishops, and among the few that there were, I have not been able to ascertain that either of them was enthroned in October.

ANCIENT KALENDAR

OF

THE UNIVERSITY OF OXFORD

EVER since the year 1809 (when John Walker of New College edited it on its first appearance)[1] the 'OXFORD UNIVERSITY CALENDAR' has been issued annually.

A list of 'University Ceremonies and Remarkable Days at Oxford,' which for many years has been set out in full almanac form, as the 'Almanac, with Calendar of University Ceremonies and Remarkable Days,' lends its name to the portly volume which comprises also a large accretion of useful or indispensable information, with lists of university officers, class lists, historical notes, &c. &c., forming as time went on a *corpus* which in a former generation was so considerable and so unwieldy that in 1863 much of this complementary matter was swept away into another post-octavo volume, called the *Oxford Ten-Year Book*. This left the *Oxford University Calendar* still a volume of respectable and reasonable thickness.

The kalendar in its simpler form appeared in 1673 as a sheet almanac (as well as in 8°), and from that year onward.

Before 1723 the *Oxford Almanack* was surmounted by emblematic devices[2], which Dean Aldrich was famous for contriving. In 1676 or 1677 some copies were printed on handkerchiefs, as A. Wood mentioned in a letter dated Dec. 13, 1677[3]. The series of these famous sheet almanacs has been steadily continued to the present day, with the exception only of the single year 1675.

In 1694-5 Michael Burghers (or 'Burgesse'), who succeeded

[1] John Walker, born in 1769 or 1770, St. Katharine Cree, London, was Scholar of Winchester in 1783. LL.B., Fellow of New Coll. 1788–1820. Vicar of Hornchurch. Editor of *Oxoniana*, 4 vols. 12mo, 1808; *Collections from the Gentleman's Magazine; Oxford Herald*, 1806. The Cambridge University Calendar has appeared annually since 1796 (omitting only the year 1798).

[2] *Oxoniana*, 1808, i. p. 178. (This is sometimes ascribed to Dr. P. Bliss.)

[3] Wood's *Life and Times*, iv. 84. Dr. Shadwell has (I understand) an Oxford almanac of 1757 printed on silk, the allegorical subject referring to the gift of the Pomfret Marbles. The engraving is in Skelton, plate 59.

David Loggan as university engraver in 1692, received a payment 'for the almanack[1].' The famous architectural views of Oxford, which still at the Clarendon Press maintain their reputation, were introduced as a novelty in 1723[2]. From that year, when G. Vertue was engaged by the university, he continued the series to 1756, when he died. In 1745 Dr. Ducarel formed a collection of these Oxford Almanacks, with the engraver Vertue's aid; it passed into Gough's hands, and was by him given to the University of Oxford[3].

Although for a time the Cambridge Press became a favourite resort for the almanac-makers, Oxford was in early days very famous as a centre for such calculations and productions.

Thus we find noticed among Oxford books:—

Synopsis Anni Christi 1637. *Sivè Diarium Astronomicum, & Prognosticon Astrologicum & Meteorologicum . . . Per* Ioannem Wyberdum, Philosophicum, Astronomophilon.—16°. 1636[4].

Almanack: *Sivè* Prognosticon Astrologicum & Diarium Meteorologicum, *Vel* Speculum Anni M.DC.xxxviii. . . . Calculated for the Meridian of the Honourable Citie of London. *Autore* Iohanne Bookero *Astroph.*—16°. 1637[5].

An Almanack for the yeare of our Lord 1637 . . . Referred to the famous Universitie and Citie of Oxford; but may indifferently serve for any other place within this Kingdom. By Thomas Cowper.—12°.[6]

Pynson's 'Almanach Ephemerides': 1506-7.

It was with reference to the meridian of Oxford that the noted printer Ri. Pynson in 1507 had printed in 8° the little *Computus* 'per Wylhelmum Red' (or Rede)[7], which we will now describe.

[1] A series of *Cambridge University Almanacks* was engraved from 1801 to 1855, the engravings and designs being drawn by Baldry, Barker, the Burfords, R. B. Harraden, Hollis, Bartlett, Kearnan, Storer, Backhouse, Challis, Basevi, Cockerell, Dodgson, and Rudge. After 1855 some of the older engravings were repeated. See J. Willis Clark, *Archit. Hist. Camb.* I. pp. cxxx–cxxxiv.

[2] See British Museum Catalogue of Early Printed Books, art. *Ephemeris.*

[3] Nichols, *Lit. Anecd.* vi. 150 *n.* Cf. viii. 250, 405. *Oxoniana*, 1808, i. 178-80.

[4] See F. Madan, *Early Oxford Press*, p. 203. [5] Ibid. pp. 195–6.

[6] Ibid. pp. 197–8. A remarkable MS. Kalendar, with Cosmography (finished in 1408), which was given by John Foxton, chaplain to the priory of the Trinitarian Order for Redemption of Captives, at Knaresborough, is now in Trinity Library, Cambridge, MS. R. 15. 21. The Kalendar (as Dr. M. R. James shows) is of York use, and the almanac professes to be 'ad meridiem universitatis, quod suppositum est per .16. minuta hore precise precedere meridiem.' This would be Cambridge, I suppose.

[7] 'W. Red' is no doubt W. Reade, Fellow of Exeter and Merton, who became

Pynson's device, with borders, occupies lf. 1[a], lf. 1[b]; below this is his autograph, *Rychardus Pȳson, huius scriptor.*

¶ *Almanach Ephemerides* In Anno domini .M.d.vii. in latitudo Oxonia .ii. xxviii. id$^{\odot}$ l' Menet' in longitudo .xv. xxviii. id$^{\odot}$ in Europ. durabit ad annos futuros: M.d.xix. et finis . & cet.[1]

¶ There is A generall rule for the coniuncions and oppositions of the sone and the mone. Rekyn frome meridionall to meridionall. Example. the coniunctions is the .xiii. daye of Januarij, the .xix. houre, and .xxxvii. minut. And that wylbe wennysday in the mornynge at .vii. of the clocke .xxxvii. minute. And that wylbe .xxiii. minutes tofor .viii. of the clocke and soo do ye Rekyn for euery Coniunction and opposition . & cet.

1507. In anno christi .m.d.vii.

Coniunctio.

Menses†	*dies*	*hora*	*minuto.*
Ianuarius	xiii.	xix.	xxxvii.
Februarius	xii.	xii.	xlviii.
Marcius	xiiii.	vi.	xx.
Aprilis	xii.	xxiii.	iii.
⟨&c.	&c.	&c.	&c.⟩
December	iiii.	xv.	xlvi.

Septuagesima .xxxi. die Ianuarii.

Pascha .iiii. Aprilis.

[2]¶ *Primacio* ix. *littera dominicalis* G.

Oppositiones.

Mensis	*dies*	*hora*	*minuto.*
Ianuarius	vi.	xx.	lii.
Februarius	v.	xiiii.	xxxv.
⟨&c.	&c.	&c.	&c.⟩

Eclipsis lune.

Iulius	ii.	xvii.	iiii.
Augustus	i.	o.	ix.
Augustus	xxx.	viii.	xliii.

⟨&c. &c. with similar calculations for subsequent years, down to 1519, occupying the whole of sig. a. which ends 'Per wylhelmuȝ Red.'⟩

Bishop of Chichester 1369–85. He drew up an Oxford almanack and tables about 1340–8. See Bodl. MS. Digby 176, Camb. Univ. MS. Ii. i. 27. There is also a MS. of his Tabulae Oxonienses in the Sloane collection.

[1] Brit. Mus. C. 20. a. 33. † = *sic.*

[2] lf. 2. = a.iij (a.ij. A.D. 1506–7, lost from the unique copy in Brit. Mus.).

The remaining two sheets (eights), and five odd leaves are occupied by a treatise in Latin verse with a lengthy commentary: 'In parte precedenti auctor facit mentionem de bissexto: hic determinat de ipso. Et diuiditur ista pars . . . ⟨*ending on* lf. 36 b⟩ . . . que littera erit dominicalis pro predictis ultimis festis mobilibus.'

This is virtually the same work as the metrical *Compotus manualis* of which we shall have to speak later, and which will be found printed below; but Pynson's book adds a prose gloss or exposition in small type after each paragraph of the verse treatise, as do some other editions.

The set of verses *Cisio Ianus* adopted by Pynson belong to a different kalendar or 'Use' from that which appears in the Oxford *Computus*. Both sets will be found in our pages. Pynson (fo. 17) assigns to each month one syllable of the mystic lines

'*A*. *D*am. *D*e. *G*e. *B*at
*E*r. *G*o. *C*i. *F*os. *A*. *D*ri. *F*os.'

which are the original of our old friend

'*A*t *D*over *D*wells *G*eorge *B*rown *E*squire,
*G*ood *C*hristian *F*aith,—*A*nd *D*octor *F*ryar.'

which tell us on which Sunday letter the kalends of each of the twelve months fall.

The following prose gloss *explicatio*, on the passage '. . . ordo requirit' (lines 146–7 of the verse *compotus*), will give a fair specimen of Pynson's commentary, and of the *ordo* which was a feature of the classical editions *in usum Delphini* at a later period.

Brit. Mus. *C*. 20, *a*. 33. f. 20b 'ordo requirit.'

f. 21. In parte precedenti auctor fecit mentionem de illis que faciunt ad primationem lune. In ista parte docet valorem illius. et diuidit in duas partes. In prima parte docet inuenire primam lunam siue etatem lune in quolibet mense per versus festis discerui*e*ntes†. et in secunda parte docet auctor idem per epactas et regulares lunares. Secunda pars *Per tres iuncturas*[1]. Item illa in duas. primo facit quod dictum est. secundo rectificat. Secunda *maiori numero*[2]. Adhuc prima in duas. primo rectificat. Secundo ponit quamdam regulam siue exceptionem. Secunda. *sed facienda locis*[3]. in prima parte dicit auctor quod si nos velimus scire primam lunam in

[1] *Per tres iuncturas*, see line 158 of the *Compotus manualis*. I have indicated by *italics* those portions of the metrical text which this passage of the 'explicatio' and 'ordo' elucidate. In the original there is neither change of type nor the parentheses, which in the early days of printing served the purpose of inverted commas to help the reader.

[2] *Maiori numero*, line 148.

[3] *sed facienda locis*. See line 150.

aliquo mense debemus capere versus deseruientes festis fixis illius mensis de quo querimus. et situare vbi est attributio per illos versus videlicet *Bina. ia. mar.*[1] verbi gratia. isti duo versus *Ci. si. o. ia. nus. e. pi.*[2] deseruiunt ianuario ergo debemus situare primam syllabam primi versus supra secundam iuncturam auricularis[3] locando semper super quamlibet iuncturam unam syllabam donec veniamus ad illam iuncturam supra quam ponitur aureus numerus illius anni. et supra illam iuncturam est prima luna et quot fiunt iuncture a principio illius mensis vsque ad numerum aureum tot erunt dies a principio illius mensis vsque ad primam lunam. verbi gratia Quando habemus sexdecim pro aureo numero luna primatur octauo die ianuarii. et nota quod in tali numeratione debemus computare radicem et supra radicem pollicis. Unde a principio lune (quod crementum dicitur) vsque ad primam lunam dicuntur esse quinque dies inclusiue et vsque ad plenam lunam sunt fere quindecim dies.

Ordo est. [4]*si vis inquirere.* id est. cognoscere *iuncturis.* id est per iuncturas *primam lunam.* id est. primationem lune *infundas.* id est. situes *digitis* versus deseruientes mensi de quo queris (qui enumerati sunt in illa parte *Ci. si. o. ia. nus.* etc.). *velut.* id est. sicut *ordo* mensium *requirit* situando in loco in quo dictum est menses situari in illa parte. *Taliter impones.* et cetera[5].

Diagrams of the Hand.

The human palm and fingers have been found (as we say) handy not only for signalling, for depicting and for writing, but as a portable span or measure, and for weighing and counting. I will not venture to say whether the decimal or quinary system was the consequence of our having twice five fingers, or whether the number of our digits is a consequence of some eternal principle; but there can be no question that the human hand has been a ready and serviceable partner not only in the simpler reckonings of daily life, but also in the more abstruse calculations and computations which (for instance) 'the inconstant moon' and the laws of musical harmony necessitate, as well as in matters of still higher interest[6].

[1] *Bina . ia . mar.* See line 142.

[2] *Ci . si . o . Ia . nus . e . pi.* The opening of the memorial lines 94–117, which indicate on what day of each month each holy day falls. Thus '[Circum]-*ci* . sio' and '*E* . pi[phanie]' are the first and sixth syllable of the Janus or January month.

[3] 'secundam iuncturam auricularis': the second joint of the little finger, as shown in the diagram, which does not relate to 'palmistry,' as the British Museum Catalogue supposed. ('Palmistria [Salomonis]' with *sinistra femelle* and *dextra masculi* occurs apparently twice in a single volume of the Gale MSS. at Trinity College, Cambridge, O. 2. 5, ff. 259–60, and 388–90.)

[4–5] *Si vis . . . requirit. Taliter impones*, &c. Lines 146–7, and 141.

[6] A note in a thirteenth-century MS. (B. 14. 39) at Trinity College, Cambridge (the first part of the '*codex consutus*, Coll. Trin. Camb.' of Hickes's *Thesaurus*),

The *Computus Manualis* (or hand-kalendar) hence derives its name. The manner in which it was employed for finding the movable feasts, &c. will be understood from the text and notes printed below. It will be enough here to give the four figures, cut for Pynson's 'Almanach' in 1506. They bear upon the finger-joints (*iuncturae*) the memorial lines—

(i) *F*ilius *e*sto *D*ei *c*elum *b*onus *a*ccipe *g*ratis

(ii) (iii) *F*ructus *a*lit *c*anos *E*t *g*allica *b*elli[ca] *d*ānos
*E*t *g*enitrix *b*ona *d*at *f*inis *a*mara *c*adat
*D*at *f*lores *a*nni *c*olor *e*ius *g*audia *b*usti
Cam*b*it *ed*ens *gri*fo *bo*abel *di*cens *f*luet *au*gur[1].

(iv) A. B. C.

It will be seen that no. (i) is differently 'imposed' on the palm and closed fingers of the hand in Kyrfoth's *Compotus*, where two figures are devoted to this *memoria technica* for finding the Sunday Letter of successive years according to their place in the solar cycle. There is a rather different version of these lines in Brit. Mus. MS. Harl. 955, which I have printed as an appendix to the *Directorium Sacerdotum* ii. 608, for the Henry Bradshaw Society, 1901–2.

The letters A. B. C. are imposed on the closed finger-joints in Kyrfoth's *Compotus*. He supplies an open palm for the rest of the Sunday letters, and possibly there was another figure of the same character in Pynson's *Almanach*, as the one known copy is imperfect.

attaches subjects of self-examination to the thumb and four fingers. See Dr. M. R. James's *Catalogue*, i. 441. So also in the thirteenth-century miscellaneous collection in the same library, B. 15. 38, art 2, ff. 146b–9, there are diagrams of four hands, illustrating religious duties. Somewhat similar is the large fifteenth century *Manus meditationis*, with inscribed labels, 'Nescis quantum—quocies—Deum offendisti'; 'Meditari debes quod, Finis tuus amarus est—Vita tua brevis est, &c.—Cum peccato,' &c., on the pew now in the N. transept of Bishops Cannings Church, Wilts., which has been variously described as an open shriving-pew, a Carrell, or studying-pew, or a clerk's or schoolmaster's seat. The pew, however, is probably later than the painted panel. See *Wilts. Archaeol. Mag.* vi. 147; xix. 136. There are also two diagrams of hands in the Trin. Coll. Cam. MS. R. 15. 21, f. 20, from Knaresborough, written in 1408. I have a little 8vo manual, '*Familiare Clericorum*, Venetiis, apud Franciscum Bindonum, 1561,' wherein fo. 5a, before the *Tonale*, shows an open hand with tonic *sol-fa* gamut on thumb and fingers. On the palm is a 4-line musical staff, '*C* naturam dat *F B* molem *G* quoque quadrum.' With the phrase '*Sancte Cherubine, doce me cantare.*'

[1] When writing my first note on p. 609 of *Directorium Sacerdotum* I failed to notice that each word in the line 'Cam-*b*it *e*-*d*ens,' &c., consists of at least two syllables, and that the initial letter of the last syllable in each word has to be taken into account, as well as that of the first: so that we get the series of dominical letters for bissextiles, CB. ED. GF. BA. DC. FE. AG.

b.i

b

In Pynson's *Almanach Ephemerides* (Brit. Mus. *C.* 20, *a.* 33) probably two diagrams are missing. In order to arrange the four which remain in such a way as to get the second and third (which form a pair) side by side on our eighth page, we have had to place the fourth figure (signed 'd') next the first (signed 'b. i'. Each of these two has lost its complementary figure.

El
ca
nos
alit
trucē
Dat
bo-
na
genī
trix
El
co
lor
anni
flo
res
Dat
boz
bel
grifo
edenz
cābit
Manus sinistra p parte iteriozi

finis
eius
gallic
dices
gau
amat.
belli
fluet
augur
bulli
cadat
dānos
Manus sinistra p parte exteriozi

THE OLD OXFORD KALENDAR OF THE FOURTEENTH CENTURY

FROM THE ARCHIVES OF THE UNIVERSITY

In 1868 Mr. Anstey prefixed to his *Munimenta Academica* (edited under the direction of the Master of the Rolls) a 'Calendar' which gives a general notion of those in the Commissary or Chancellor's and Proctors' Books. It is a convenient and comprehensive compilation for many purposes, in spite of a few omissions, but it is of very little use to us in an investigation of the relative dates of the component parts of the kalendar, nor does it show (as a rule) from which of the MSS. the individual entries are derived.

The Council of the Oxford Historical Society have desired that the kalendar in the Commissary's (or Chancellor's) Book (MS. *A*) in the University Archives should be printed as it stands, so that it may be read without any additions from the later MSS. *C* and *B*, &c.[1] Also, that the original text of MS. *A*, *so far as it can be deciphered*, should stand out clearly, and that any later insertions should be indicated by the use of small type, as has been done with excellent effect in Dr. Shadwell's privately printed text of the College Kalendar of Oriel.

MSS. *C* and *B* similarly treated, are printed next with the months face to face for comparison.

The Obliterated Passages.

I have spoken of a text 'so far as it can be deciphered.'

It is an unfortunate fact that about twenty-eight entries, some of them being (possibly) entries made by the original scribe in the body of the text, and a larger number of entries added by him, or by later hands, in the margins of his columns, have been most effectually blotted out in a rude and ruthless way.

So far as my experience of MSS. goes, this obliteration may have been effected in either of two ways. I am well acquainted with certain pages of more than one valuable MS. which an historical

[1] I have added, however, *at the foot of the page*, as notes to the '*A*' text, the Oxford entries in the Trinity College, Cambridge, MS. '*T*' (viz. R. 14. 29), because it appears to be the earliest and simplest text of all (cir. 1340).

writer (not long since deceased) with more zeal than knowledge has rendered absolutely illegible, and (so far as applied chemistry has at present enlightened us) perpetually illegible, by the application of a preparation of nut-galls. I have never seen the performance of this experiment (and I trust I may never witness it on any writing of the slightest importance) but I have often heard that *for some brief time* faded writing is thereby wonderfully revived—but after that (as I can witness) 'total eclipse: all dark.'

As regards our kalendar *A*, the passages so roughly smeared may have been spoilt by some antiquary of former days. But then what trace is there of the fruits of his nefarious magic? If he took this trouble, why has he not left the transcript of what he presumably read (and spoiled for posterity) on one page, before he repeated the experiment? Surely if he failed in one or two cases, and in them found that he had defeated his own purpose at the moment, he would not have dared to go through all the other columns of the kalendar, and then to the remainder of the statutes and records, working the same worse than useless havoc. As will be seen from the footnotes, there is not much difficulty in conjecturing to what matters nine-tenths of the lost entries referred. But then there are a few of them where the galls were unequally applied, and in these just enough of the text can be made out to recover one or two entries, or three or four consecutive words. However, while these fit in very well with my conjectures as to the *substance* of the entries which have been thus maltreated, nevertheless the phraseology in which it is expressed points to a verbally different text from what, so far as I have hitherto been able to observe, is recorded in any of the other MSS. which I have seen.

Perhaps I ought here to mention that there is (at July 27)[1] an entry which is now so faint that Mr. Anstey overlooked it ('Dedicacio ecclesie beate Marie'), but which was legible in A. Wood's days[2]. This at first sight might be thought to point to some obliteration by an eighteenth- or nineteenth-century vandal. I must, however, record my conviction that the entry in question is not one of those which were maltreated with galls, but that it was *erased* under the Act of Henry VIII in 1536, when, e.g. the great printed Breviary of 1531 (in Exeter College) had the national dedication day entered in MS. at the top of the October page in its *kalendarium*.

[1] Not '27 *June*,' as Wood inadvertently calls it. A. Wood's *City of Oxford*, ed. A. Clark, ii. 16.

[2] I read it recently with the help of a magnifying-glass, and I find that Dr. Shadwell also has observed it.

There is, however, another suggestion which may be put forward to account for the black obliterations.

In June, 1534, the name 'ascribed to the bishop of Rome' was ordered to be put out in all service-books and kalendars. In February, 1541–2, and again in February, 1542–3, on the motions of Cranmer[1], further alterations were made in a Protestant direction; and Bishops Goodrich of Ely and Capon of Salisbury were commissioned to see that the obnoxious or 'superstitious' entries were annulled. This was effected in various ways. In a few instances a leaf could be removed, occasionally a pen was simply drawn across to cancel the condemned passage, sometimes an erasure was made with a penknife, more often inquisitor's ink was rubbed over it. This was usually of a red colour, but occasionally I have seen blackened passages in old English service-books which seem to betoken the use of galls, or a plentiful effusion of ink. I have at this moment in my study one MS. and three printed books of Sarum use. These are a Missal in MS. of the beginning of the fifteenth century, and a Pye, a Missal, and a Prymer or *Horae* in print. The MS. has had the name 'papa' and 'Thomas' (the martyr) merely erased with a knife, and then the names inked-in again by a papistical hand under Philip and Mary, no further cancelling having been at any time effected. At King Edward VI's reformation the MS.—the Hambleton Missal, which has been lent by Mr. H. H. Peach—appears to have been successfully hidden in a farm-house in Leicestershire (old Lincoln diocese) until it was discovered just fifty years ago.

Of the three printed volumes now before me, a copy of *Horae B. V. Mariae* has escaped the inquisitors altogether; the Pye has had the name of St. Thomas of Canterbury drawn through with a pen where it has been noticed. The kalendar is lost in my copy, but 'papa,' which rarely occurs in the text of the Pye, has not been observed. The Missal has the word 'papa' simply erased, and the same treatment has usually been meted out to Becket's name and services, but where this has not sufficed black ink has been drawn over it with a pen or stick, and the Good Friday prayers for the pope are inked. In the canon of the mass 'papa' is erased and the adjoining words are inked. For the indulgences to the mass *Recordare*, first erasure and then cancelling with black ink has been applied. But in the parallel passages in certain MSS. inquisitor's black will sometimes be observed.

As the passages obliterated in the kalendar of the Oxford Commissary's Book appear to relate to dirges and masses of the dead, it

[1] Feb. 17, 1542, and Feb. 2, 1543.

seems natural to suppose that they were blotted out, because they were considered to be superstitious. In fact I can only think of one other supposition, namely that they had first been rendered faint by some sort of washing out or partial rubbing out, and that then in comparatively modern times an antiquary applied galls because he found that they had become faint under the inquisitor's hand. It is hardly credible either that any one who was working as a transcriber should not have tried his hand upon some other class of entries and have rendered them black, or that only just this class of entries should have become difficult to read while all the black-letter saints, &c., had remained clear enough for his purposes, unless indeed some deliberate attempt had been previously made to render them all alike illegible, or in some way to abrogate them. The antiquary of our latter hypothesis must have been dealing with passages obliterated by a Protestant and not by Father Time.

We have, however, one other consideration to take into account. While my theory of an inquisitorial blackening in the sixteenth century accounts satisfactorily for the elimination of these passages in the kalendar: will it hold good likewise for similar blackening of sentences in the statutes which are entered upon the later pages of the volume? My impression (after the brief inspection that Mr. Madan and I had time to give to that part of the volume) is, that this supposition may account for some of the eliminations,—for instance (on fo. 73), the inscription on a tablet in St. Frideswyde's [1],—but not perhaps for all. However, I must leave the investigation of this matter to some who are resident in Oxford, and who can find leisure to examine the manuscript on some bright day in summer, with younger eyes, as well as a good magnifying-glass to help them.

One other theory has occurred to my mind:—that the book, both in the kalendar and in the body of the statutes, may have been overhauled at the time of the Laudian codification, and obsolete ceremonies and ordinances may have been thus blotted out by an unrelenting hand, with the simple purpose of abolishing what was abrogated or obsolete, and with a view to make the book a working copy for the use of the University officials of that day.

[1] *Munimenta Academica*, i. 37, where see Mr. Anstey's note. He speaks of Bryan Twyne as having transcribed afresh the obliterated inscription. Can he have recovered it from some other source, or are we to lay to his charge the application of the galls to this and perhaps the other passages which he found had been previously rendered scarcely legible?

What our Text is.

We give here the original text of *A* alone, indicating by small type what entries were inserted in that volume.

After the text of *A* we give in full the kalendars from the somewhat later Proctor's Books, viz.:—

Archiv. *C.* the Junior, or Northern, Proctor's Book, written for (Bp.) Fleming in 1407, and

Archiv. *B.* the Senior, or Southern, Proctor's Book, written a few years later.

Fourteenth-Century Kalendar for the Meridian of Oxford.

In 1391–2, apparently on March 12[1], a treatise on the 'Astrolabie' was composed 'as for oure orizonte, compouned after the latitude of Oxenford . . . after the kalendors of the reverent clerkes, frere I. Somer and frere N. Lenne, compiled by Geoffrey Chauciers for his son Lewis, scholar at Oxenford, under master N. Strode tutor.' To 'master Strode' we shall have to refer in a later section.

At St. John's College, Cambridge, there is a manuscript Psalter '*cum tabulis kalendariis*, opusculo ad instanciam Iohane principisse Wallie matris Ricardi II, *ad meridiem vniuersitatis Oxon.*, ex precepto reuerendi patris Thome Kyngisburi, ministri anglie, composito a fratre *Io. Somur*, Ordinis minorum, anno Domini 1380[2].'

I suppose it was with reference to the meridian of Oxford[3] that

[1] Chaucer gives two examples, calculated for March 12, 1391–2, which may therefore be reasonably taken as the date when he was writing his Treatise on the Astrolabie. For MSS. see Dr. Skeat's *Student's Chaucer*, p. 730.

[2] Bibl. Coll. D. Joh. Cant. MS. K. 26. See also MS. Bodl. James, viii. 337; Bodl. Seld. supra 90; Bodl. Laud. B. 23; Laud. B. 27; Digby, v. Brit. Mus. Cotton Domit. A. ii. 1; Vespas. E. vii (Tanner, *Biblioth.*). There was formerly a copy of 'frater' brother Somor's *De quantitate anni* at Peterhouse. See M. R. James, *Catalogue of MSS. at Peterhouse*, p. 364 (Appendix).

[3] In his Introduction to Ant. Wood's *Life and Times*, i. 10–14, Mr. A. Clark gives some attention to Wood's collection of *Almanacks* (circ. 1629–95). Benjamin Pond seems to have issued almanacs for, or at, Oxford (but also at Cambridge) *s.a.* 1641, 1662, 1664, 1680, 1681, 1689. The following he assigns to Cambridge:—J. Wing, 1658, 1665, 1686, 1689; J. Swan, 1667, 1683; J. Dove, 1682, 1684. See also Ephemerides by W. Frost, P. Rivers, T. Rudston, W. Strof, F. Waters, and Fri. Winter, at the British Museum, and in Mr. Ro. Bowes's *Catalogue of Cambridge Books*, nos. 189 *a–c*; 3239, 3242, 3313, 3329, 3392. (These five, from Mr. Jenkinson's list.)

J. Foxton, chaplain, made, and gave to the Minister and Brethren (of Holy Trinity for Redemption of the Captives) at St. Robert's, Knaresburgh, a kalendar of York Use, with Cosmography, Prognostication, &c. in 1408, which is now in the library of Trinity College, Cambridge (R. 15. 21)[1].

Differentia of Oxford University Calendars.

Having traced the general kalendars of Oxonian construction up to brother John Summer in 1380, we must now proceed to inquire into the more particular characteristics which concern the University in its corporate condition.

A glance at the 'University Calendar' of modern times brings to our notice several items, most of which do not occur in the ordinary almanac of commerce. Not to mention such particulars as election days at various colleges, the openings and closings of Bodley, and some of the dates of University examinations and the like, I notice in two Oxford Calendars which I happen to have before me (for the years 1822 and 1869) the following entries:—

Jan. 12 (Sat.). Latin Litany and Sermon at St. Mary's, previously to the beginning of Term, at 9 a.m.

Jan. 14. Hilary, or Lent Term, begins.

Jan. 30. K. Ch. I, Mart. Prayers and Sermon at St. Mary's. The Preacher appointed by the Vice-Chancellor (1822).

Feb. 6. Responsions commence (1822).

Feb. 10. Sexagesima Sunday. *Scholastica.* Litany read at the altar of St. Mary's church, after which the Mayor, the two Bailiffs, and sixty of the burghers of the city of Oxford, make an offering of a silver penny each, as an atonement for the murder of some scholars, which took place in an affray in the year 1353, 27 Edward III (1822; in 1869 simply 'Ash Wednesday. *Scholastica*').

Feb. [Saturday before Quinquagesima]. Festum Ovorum (1822 *adds* 'No one, who has not been admitted to his Bachelor's Degree on or before this day, will be presented to determine during the present year').

('Feb. 20. Ash Wednesday. Latin Litany and Sermon at St. Mary's.' 1822. 'On the Sundays in Lent, the afternoon Sermons are at St. Peter's, and the Preachers are appointed by the Vice-Chancellor.' 1822.)

Feb. 27. i.e. Wednesday after 1st Sunday in Lent. [The new] Proctors elected [by their Societies, and their elections, respectively, announced to the Vice-Chancellor. *add.* 1822].

[1] 'Ad honorem Dei et Virginis gloriose hoc kalendarium instit*u*tum est per .16. minuta hore precise precedere meridiem.' See Dr. M. R. James, *Catalogue of Western MSS. at Trin. Coll. Cam.* ii. p. 358, cod. 943.

March 25. *Annunciation. Sermon in New College chapel.
March 30. Hilary or Lent Term ends. Last Saturday in Lent. A Latin speech in the Theatre by the Junior Proctor.
(April 5.) Good Friday. Sermon at Christ Church.
(April 7.) * Easter Day. No University Sermon in the morning. In the afternoon [the Sermon is at St. Peter's (1822)] the Preacher appointed by the Vice-Chancellor.
April 16. Tuesday. Latin Litany and Sermon at St. Mary's (1822).
April 17. Wednesday. Easter Term begins. The new Proctors admitted at two o'clock in the afternoon into office in the Convocation House, where a Latin speech is delivered by the Senior Proctor going out of office (1822).
April 25. St. Mark. Sermon in Magdalen College ['chapel,' 1822].
May 1. St. Philip and St. James. Sermon in Merton College [chapel].
(May 16.) *Ascension Day ['Holy Thursday,' 1869]. Sermon at Christ Church.
(May 26.) * Whit-Sunday. [Both] Preachers appointed by the Vice-Chancellor.
May 27. Bede. Corpus Christi (1869).
May 29. King Charles II restored. Prayers and Sermon at St. Mary's (1822).
(May 30. Thursday.) Trinity ['or Act,' *add.* 1822] Term begins. ['Latin Litany and Sermon at St. Mary's, at nine o'clock. Masters of the Schools nominated.' 1822.]
(June 2.) * Trinity Sunday. Sermon in the morning in New College chapel; in the afternoon at St. Mary's.
June 19. Wednesday. ENCÆNIA, or Celebration of Founders and Benefactors ['in the Theatre,' *add.* 1822].
June 24. St. John Baptist ['Midsummer Day,' 1869]. 'Sermon in Magdalen College Chapel.' 1822.
June 30. * Fourth Sunday after Trinity. This being the last Sunday in June, and Act Sunday, the Preacher is appointed by the Vice-Chancellor (1822). 'Both Preachers appointed by the V.-C. Full Service, with Holy Communion, at St. Mary's in the morning.' (4 July) 1869.
July 2. Tu. * Oxford Act. Admissions to Regency (1822).
(July 6.) Sat. Trinity Term ends.
July 7. Thomas à Becket (1869).
Aug. 4. Ninth Sunday after Trinity. Sermon in Merton College Chapel (1822).
Aug. 15. Assumption B.V.M. (1869). 'Queen's College Found. day' (1822).
Sept. 30. Monday. Oath administered to the Mayor on his coming into office, before the Vice-Chancellor and Proctors, at St. Mary's (1822).

* *Those Sundays or Holidays on which the Doctors wear their dress gowns* ['*their robes*,' 1869] *at Church, are marked thus.*

Oct. 6. Faith (1869). 'Eighteenth Sunday after Trinity. *** The Vice-Chancellor, at twelve o'clock, resigns his office, with a Latin speech, and a new nomination takes place, and is approved in Convocation, a day or two before the term commences' (1822). 'The Chancellor's nomination of a Vice-Chancellor for the ensuing year is read in Convocation' (1869).

Oct. 9. (Wed.) Latin Litany and Sermon at St. Mary's, previously to the beginning of the Term (1822).

Oct. 10. (Thur.) Michaelmas Term begins (1822).

Oct. 11. (Mon.) Old Michaelmas Day. Michaelmas Term begins (1869).

Oct. 19. Frideswide (1869).

Oct. 26. RESPONSIONS commence (1822)[1].

Oct. 28. St. Simon and St. Jude. Sermon at St. Peter's, by a member of University College (1822).

Nov. 1. *All Saints Day.

Nov. 2. All Souls Day (1869).

Nov. 5. * Powder Plot. Prayers and Sermon at St. Mary's. The Preacher appointed by the V.-C. (1822).

Nov. 8. Visitation of the Bodleian Library, on which occasion a Latin speech is delivered 'in the School of Natural Philosophy' 1822; 'before the Curators by a M.A. Student of Christ Church' 1869; 'The speaker appointed by the Dean of Christ Church' (1822).

Nov. 11. (Mon.) PUBLIC EXAMINATIONS commence (1822).

(Nov. 22. Mon. '*Cecilia*. FIRST and SECOND PUBLIC EXAMINATIONS begin' 1869.)

Dec. 25. * Christmas-day. Sermon [in the morning] at Christ Church [at Eleven o'clock. Celebration of the Boar's head at Queen's College, *add.* 1822].

We could trace many of these entries back to the reign of King Charles I, and some of them, of course, to mediaeval times. But first we must pause a while about the year 1636, when we found the almanac-makers printing at the Oxford Press.

Corpus Statutorum.

About July, 1634, the first Laudian code of University Statutes was printed in folio (*Corpus Statutorum Vniversitatis Oxon. sive pandectes constitutionum academicarum*). A copy printed on vellum for King Charles is now in the British Museum (c. 24. d.). This book contains an '*Admonitio ad Lectorem de veteri calendario omisso*[2].'

The meaning of this is easily understood, when we recollect that

[1] In 1869, 'RESPONSIONS begin' on Mon. March 8, fourth week in Lent, and on Mon. Dec. 6, '*Nicholas*.'

[2] F. Madan, *Early Oxford Press*, p. 179.

the old Commissary's or Proctors' Book of University Statutes had a kalendar prefixed to them. Of this we will presently speak more at large.

In 1635 a supplementary publication was issued, in part intended to supply the place of the aforesaid kalendar. A large quarto broadsheet, measuring upwards of 16 inches square, presented to the eye a series of concentric circles, running round a representation of the Sun in the centre, and exhibiting a *Cyclus Praelectorum* or syllabus of the days, hours, subjects and books for lectures for the current year, with the amount to be levied as a fine upon defaulting teachers or pupils.

This *cyclus*, or chart, has the fuller title of

'ENCYCLOPÆDIA, Seu ORBIS LITERARVM, prout in florentissimâ iam et omnium planè celeberrima ACADEMIÂ OXONIENSI, singulis Terminis publicè in Scholis auditoribus proponuntur[1].'

With this was connected the publication of a companion folio of two pages, containing a summary of such statutes as concerned persons *in statu pupillari* which since January, 1637–8, has been superseded by constant editions of *Parecbolæ, sive Statuta Selecta è Corpore Statutorum*, a little book of which I happen to possess copies printed at the Clarendon Press in 1825 and 1854 respectively, and of which Mr. Madan mentions twenty-eight other editions (*Early Press*, p. 209). It was usual for every undergraduate to receive a copy on his matriculation[2]. The earlier paper, published in 1635, was drawn up, as Mr. Madan suggests, like the *Cyclus* or *Encyclopædia*, by T. Crossfield of Queen's. It is called

'SYNOPSIS SEV EPITOME STATUTORUM, *Eorum praesertim, quæ Iuventuti Academ.* Oxon: *maximè expedit pro Doctrinâ & Moribus habere cognita.*'

In January, 1637–8, came out the selection from the revised edition of the Laudian code in book form 16°. (It runs to 236 pages.)

STATUTA *Selecta è Corpore Statutorum* UNIVERSITATIS OXON, *Vt in promptu & ad ma*-num sint, quæ magis ad usum (*præcipuè Iuniorum*) facere videntur[3].'

[1] F. Madan, *Early Oxford Press*, pp. 186–7.

[2] The editions before me contain, besides select statutes, with those for the Bodleian Library, an *Epinomis* or 'explanatio iuramenti,' with the XXXIX Articles of Religion, in Latin, required at Oxford as a test upon matriculation, with the Three Articles of the 36th Canon Ecclesiastical, &c.

[3] Madan, *Early Oxford Press*, pp. 208–9.

Of this there is a copy in the British Museum (731. b. 9). It contains like the fuller book of 1634 an *Admonitio ad lectorem de veteri Calendario omisso*, and a table of '*Non Dis.* days,' i. e. holidays on which the formal academic exercises called 'disputations' were not allowed to be held for qualifying a student for his degree.

This was one of the principal constituent items in the old kalendars which were prefixed to the 'Proctors' Books' of Statutes and Ordinances of the University.

The Latin *Historia et Antiquitates Universitatis Oxoniensis* of Anthony Wood, as edited by Ri. Reeves and Ri. Peers for the University in 1674, contains the following passage concerning the antient course in the Faculty of Arts :—

'Sic peragendus erat audiendi, partimque legendi cursus, plura mehercule complectens, quam quae deinceps in usu apud nos fuerant. Enimvero morem vetustissimum vel exinde colligas, quod diebus quoque festis, audiendum legendumque fuit, cum per statuta nostra olim etiam antiquata id minime licuerit, velut è Calendariis de more praefixis ediscas; ubi dies interstinctos reperies per *le & non le*, *dis & non dis*, & per *le fe*; quibus *legibiles* nempe & *non legibiles*, *disputabiles & non disputabiles*, & *dies legibiles festinantèr* denotari solebant; *Le* interim & *dis* ad dies festos rarissime adfixis, quibus nimirum rebus sacris, animisque colligendis vacandum erat. Credo autem consuetudinem illam, quâ diebus etiam festis legebant, ab Universitate *Parisiensi* desumptam fuisse; cuius in plerisque ad praelectiones spectantibus sequaces fuimus. Cùm *Gyraldus* enim Alumnus *Oxoniensis*, *Lutetiae* operam literis tempore *Henrici II.* daret, positum tum apud *Parisienses* in more erat, ut praelectiones diebus non tantum festis, sed & Dominicis haberentur, quibus & ipse *Gyraldus*, magna *Magistrorum & Scholarium* frequentia stipatus [*Vita* Sylv. Gyraldi *Ms. cap.* 13], *Decretalia* haud semel explicuit.'

Hist. et Antt. i. p. 22.

'*Algorismo*, *Sphaerae*, *Computo*: dies cuilibet octo exclusis Festis dabantur.' (*Ibid.*)

Another distinctive feature of the old kalendar was the entry on the proper days of such obits, evensongs or vespers of the Dead (*Placebo*) and 'dirges' (*Dirige*, *Domine*) or mattins of the Dead, with masses (of *Requiem* or the like) prescribed for annual commemoration of certain Benefactors of the University. These, of course, had been swept away long before Laud's time by King Henry VIII and Edward VI, and again by Queen Elizabeth.

Other entries in the old kalendar were the rules for finding the

beginning and end of Term, or at least of the 'resumption[1]' and 'cessation[2]' of the public lectures of Regent Masters, and the special masses which were appointed at the beginning and ending of the year of study.

A seventeenth-century copy of the old Statutes of the University of Oxford is preserved in the Library of Trinity College, Cambridge, MS. R. 15. 3. (3)[3]. So far as I can judge from a specimen page, kindly transcribed for me by the Rev. Hugh F. Stewart, this MS. was derived from the Oxford Senior Proctor's Book (Arch. *B*) rather than from *A* or *C*.

The old kalendar here occupies fourteen leaves. Then follow the '*Sequentiæ* of the Gospels' which are usually prefixed to Prymers or Books of Hours (*In principio*, *Missus est Gabriel*, *Cum natus esset*, and *Recumbentibus*), followed by the unusual *Ascendens Iesus Ierosolymam* (St. Matt. xx. 17–19) which is the Sarum Gospel for the votive mass *de S. Cruce*, ascribed to Alcuin, and usually said on Fridays[4].

Then follows the historical (or legendary) document which Mr. Anstey prints at the opening of the second volume of his *Munimenta Acad. Oxon.* pp. 367–9, from fourteenth- and fifteenth-century MSS. After which there are in the Trinity transcript about 350 pages of Ancient Statutes of the University, continued to 1617.

A manuscript in the Bodleian Library at Oxford, Bodl. MS. *Top. Oxon.* b. 5 (*olim* Arch. Bod. E.) has an old kalendar at ff. 130–1.

Another MS., 8° Rawl. 662, is a *printed* kalendar from a Sarum Breviary or *Portiforium*[5] in which a University Bedel has entered Oxford kalendar notes in the margin, supplementing them with various memoranda concerning his office on some of the fifty pages of paper which were bound up in a leather cover.

G. Darrell of All Souls, who was proctor in 1604, made a collection of the Statutes, including a kalendar of this kind.

There is a transcript of the old Proctors' Books occupying eighty-six

[1] *Resumpcio*: Rashdall, *Univ.* i. 474; ii. 649–50.

[2] *Cessacio*: ibid. i. 293, 375–6, 421, 424–5.

[3] See Dr. M. R. James's *Catalogue of Western MSS. in Trin. Coll. Cam.* ii. p. 343, no. 930.

[4] See *Missale Sarum* (Burntisland), pp. 748*–50*. Cf. Mr. Cuthbert Atchley's paper, 'On Second Gospel at Mass,' in *Transactions of St. Paul's Eccl. Soc.* vol. iv. pp. 161–76. Also my *Ceremonies and Processions of the Cathedral Church of Salisbury* (Cambridge University Press, 1901), p. 17. And *Primers, Sarum, York* and *Roman*, Edgar Hoskins (Longmans, 1901), pp. 161–2, 209, 215, 358, 365.

[5] I feel pretty certain that this bedel's kalendar (MS. 8° Rawl. 662) was taken from the beginning of an 8° Sarum Breviary, not from a Prymer, or *Horæ*, as some have supposed.

folios of parchment, formerly marked 'D,' and now MS. Bodl. 337. But from this the kalendar had been removed before Brian Twyne's time, 1674[1].

Happily, however, the originals from which the foregoing was transcribed are still among the archives of the University of Oxford, as we shall see presently.

Our Authorities.

Here we may mention in passing the printed *Compotus manualis ad vsum Oxoniensium*, 4° Oxon., C. Kyrfoth, 1519–20, of which a unique copy is preserved in the University Library at Cambridge. This, with the manuscripts now to be mentioned, forms our principal authority.

They are, to take them in the inverse order of their date,

MS. B. The Southern (or Senior) Proctor's Book, A. D. 1477, when it was written at a cost to the University of £7 8*s.* 10*d.*[2]

MS. C. The Northern (or Junior) Proctor's Book, A. D. 1407, written for Ric. Fleming, when proctor. He was Bishop of Lincoln (1420–31), and in 1429 began the foundation of Lincoln College, Oxford, where his obit was kept on January 25.

MS. A. The Chancellor's or Commissary's Book, in which the collection of Statutes was compiled about 1350. The kalendar prefixed to it is said to be not later than 1420.

A MS. at Trinity College, Cambridge.

Dr. M. R. James, in his *Catalogue of the Western Manuscripts at Trinity College, Cambridge*, ii. p. 313, describes a copy of *Chirurgia Guiscardi*, which has, bound up with it, an early fourteenth-century kalendar of foreign origin, apparently from the north of France. It came, however, into England, and was used by some proctor or official in Oxford (much as the printed breviary kalendar cir. 1505 was used subsequently) for adapting as an academical kalendar.

I am inclined to think that the MS. now in Trinity College, Cambridge, gives us the thing in its earliest form now accessible to us. Inserted among the holy days of this Breton or Norman kalendar[3],

[1] See A. Clark, Wood's *Life and Times*, iv. 128, 131.

[2] See Anstey, *Mun. Acad.* p. xiii.

[3] e. g. Geneveve, Robert of Molesme, founder of the Cistercians, Brieuc, Liefard of Orleans, Gurwall of St. Malo, Leufried of Evreux and St. Ouen, William of Brieuc both in January and July, Caprasius of Agen, Herbert of Liège, &c. &c., the Dedication of some church of St. Saviour on August 19, and a later entry concerning a shoemaker in Caudebec in the diocese of Rouen.

we find, after it had come to England, the entry of the Oxford St. Frideswide's 'Translation' on Feb. 12, and her 'Invention' on May 18, besides her festival on Oct. 19, and such national saints as David, Chad, and Patrick, as interpolations.

Then among noticeable entries as 'Inicium predicacionis Christi' on May 2, and St. Francis, added with special honour on Oct. 4 (perhaps as early as 1240)[1], we find the following Oxford University directions at July 6, 'Missa de cessacione, de Trinitate,' and at Oct. 10, 'Missa de resumpcione, de S. Spiritu,' which are the statutable devotions for the end and at the beginning, respectively, of the academical year of reading lectures. We print this kalendar at the end of our preface.

The Obits and Commemorations.

The list of services for the commemoration of individual benefactors in the Trinity College, Cambridge, MS. is interesting:—

22nd Feb. 'Missa pro anima Domine Ele de Longespeie, cum *placebo* et *dirige*.' (d. 6 Feb. 1297.)
2nd March. 'S. Cedde. Missa pro anima magistri Philippi Turuel, et sunt ordinaciones[2].' (d. 1337.)
12th March. 'Missa pro H. de Guldeforde.' (le mareschal; cir. 1313.)
1st May. 'Missa pro W. G(re)y.' (d. 1 May, 1255.)
10th May. 'Ob*itus* Reginaldi bedelli cum *placebo* et *dirige*.' (See *Cartulary of St. Frideswide's*, i. 273 *n.*, 415; c. 1230-1316.)
13th May. 'Semper quarta feria post trinitatem, missa pro Gilberto de Roubiry.' (cir. 1314. *Munim. Acad.* i. 102–3.)
25th May. 'Missa pro Gilberto de Leupardo.' (d. 12 Feb. 1305.)
16th June. 'Missa Lang.' (? J. Langton, d. 17 June, 1337.)
25th June. 'Missa pro H. Herclay. le. fe.' (d. cir. 1315.)
23rd Nov. 'Missa pro Ela com*itissa*.' (d. 1297.)
30th Nov. 'Missa pro Elianora regina.' (d. 29 Nov. 1290.)
6th Dec. 'Missa pro Iohanne de Pontois.' (d. 4 Dec. 1304.)
17th Dec. 'Missa pro Henr*ico* de Lacy.' (d. 1312.)

It will be observed that the dates of the obits of the benefactors in this list range from 1255 to 1337.

The later kalendars, as seen in the Proctors' Books, &c., contain no

[1] St. Francis was canonized in 1228, two years after his departure. Otho, the legate, published the canonization in England, July 12, 1237. The festival was enjoined by Bp. Cantilupe in the Synod of Worcester, July 26, 1239. I feel, however, some suspicion as to the text, because it mentions also St. Edmund the Confessor who did not die until Nov. 16, 1240. However, St. Edmund was canonized by acclamation so promptly that the text of the constitution may have had his name interpolated within two years of its first promulgation.

[2] The 'Ordinacio ciste de Tureuyle' is printed in *Munimenta Academica*, i. 130–3.

obits of earlier date than these, unless it be that of King Henry on Nov. 16, which seems to refer to Henry III, who died on that day in 1272. See *Mun. Acad.* ii. 370, in the memorandum for the use of the Proctors, drawn up some time after 1318, and possibly not much less than a century later.

The Proctors' Books of the early part of the fifteenth century, onward, contain all the obits of the Trinity College manuscript, and the following also in addition:—

? 1344. Walter Neal, lord of Effingham. 22nd January.
1346. Thomas Vaughan, Waghan, Wagam, or Wacchane. 9th April.
? 1346. James Hussey[1].
1356. Humphrey Cherleton, Chancellor of Oxford. 20th Nov.
? 1360. William Shelton, or Celtone, canon of Wells. 6th May.
1360. John Shepey, formerly prior of Rochester, and bishop. 22nd January. (d. 19 Oct.)
1362. John de Gynewell (or Sinwell), Bp. of Lincoln. 28th Feb. (d. 5th Aug.)
1366. Symon Islip, Abp. 28th Feb. (d. 26th Apr.)
1366. William Edyngton, Bp. of Winton. 28th Feb. (d. 7th or 8th August.)
1369. Lewis Charleton, D.C.L., Bp. of Hereford (20 Nov.). d. 24 June.
1373. John de Thoresby, Abp. of York. 28th Feb. (d. 6 Nov.)
1377. King Edward III. 25th January. (d. 21st June.)
1397. Thomas, duke of Gloster. 25th Jan. (d. 24th Sept.)
(1399, or 1485.) 'Richard the King.' 13th Oct.
1413. K. Henry IV. 18th March. (d. 20th March.)
1419. John Aylmere, doctor of Laws. 12th Nov.
1422. K. Henry V. 31st Oct. (d. 31st August.)
1443. Henry Chichele, Abp. 26th Apr. (d. 12 April.)
1447. Humfrey, duke of Gloster. 23rd Feb. and 28th Oct.
? 1447. Henry Beaufort, Cardinal. 11th April.
1457. Dame Joan Danvers. 13th Nov.
1457. Duncan, or Dunkan, about 19th April.
[1502. Q. Elizabeth of York. 10th Feb. (d. 11th Feb.) MS. B, *in margin.*]
? 1509. K. Henry VII. 11th May. (d. 21st April.)

I feel some doubt as to the date of the first entry in this list.

Walter Neel's chest (*cista de Neel*) is mentioned frequently in Oxford records. The '*missa* Neel' on St. Vincent's Day, in a memo-

[1] As to the date of James Husee's (or Hussey's) benefaction I feel some uncertainty. The family of Heose, Hosatus, or Hussey, is of constant occurrence in Wilts. One 'Iacobus Husse' witnesses a grant of land in Selwood, circ. 1245, in Macray's *Sarum Charters*, p. 234. But as the mass of J. Hussey at Oxford is combined with that of T. Vaughan, and they are joint founders of a loan-chest, they may, with some probability, be assigned to the same date, 1346. See *Mun. Acad.* i. 158; ii. 745.

randum cir. 1350, or at all events in the lifetime of J. de Shepey who died in 1360 (*Mun. Acad.* i. 168). Walter de Neel is called *dominus de Effyngham* by a scribe in MS. A. fol. 94. His *cista* is named among 'Winter chests,' Dec. 9, 1449 (*Reg. Univ.* i. Boase, p. 287), and Dec. 4, 1456 (*Mun. Acad.* ii. 745), and again in 1510 (*Reg.* i. 298). The mass for his soul is mentioned in the notes about the kalendar which contain references to masses ranging from 1255 to 1377 (*Mun. Acad.* ii. 372–3). In the *Cartulary of St. Frideswide's*, i. 92, a 'view' of the monastery as visited by Bishop Russell in 1482–3 mentions among debts '*pro denariis mutuatis* a . . . Waltero Nele, xvij.*l.* vj.*s.* viij.*d.*' This may have been a later namesake, or as I incline to think 'Nele' and 'Langston' may refer to the Neal and Langton *chests*. At Cambridge also there was a *cista de Neele* of which the founder (jointly with 'John Whithorn, rector of Hotsted'?) was Walter Neele. The record of its foundation is preserved in the Registry at Cambridge (*Document* 35, *Drawer* i. 7), and is dated Feb. 25, 1344–5. Fuller, in his *History of Cambridge* (following Dr. Caius), describes Water Neele as 'citizen of London[1].'

Assuming Walter Neel to have founded a chest at Oxford about the same time as he did at Cambridge, namely in February, 1345, we may conclude that the Kalendar now preserved at Trinity College, Cambridge, was converted into an 'Oxford University Calendar' between 1337 and 1345, or, in other words, just before the earliest of the Proctors' Books now extant at Oxford (of course a much more pretentious or important volume) was compiled.

The Trinity manuscript in fact supplies the 'missing' link between the kalendar of ordinary ecclesiastical use, and the special book provided for the officials of the University. Besides the memorial masses and other annual services for the later, and then quite recent, benefactors of the University, the Commissary's and Proctors' Books contain some additional academical entries of the same character as those two early ones which we have noted in the Trinity College, Cambridge, MS., which prescribed the 'Mass of the Holy Ghost[2]' at the 'Resumption' of Regent Masters' lectures on October 10[3], and the 'Mass of Holy Trinity[4]' at their 'Cessation' on July 6[5].

[1] T. Fuller, *Hist. Univ. Camb.*, ed. Prickett and Wright, p. 130, following Caius, *Hist.* lib. ii. p. 133. See also Cambridge *Documents* (1852), i. 409, 448.

[2] For the votive mass *de Spiritu Sancto* see *Missale Sarum* (ed. Burntisland, Parker's), 743*; cf. 787*, 795*; *Breviarium* (ed. Cantab.), ii. 503.

[3] Oct. 10 was the morrow of St. Denys. See *Mun. Acad.* ii. 419, 447.

[4] For the *Missa de S. Trinitate* see *Missale Sarum*, 735*; *Brev. Sar.* ii. 501.

[5] July 6 was the day before the Translation of St. Thomas, Abp. and Martyr.

Oxford Terms, &c.

The other University dates and entries in the Proctors' Books are—

14 Jan. S. Felix. Resumpcio Magistrorum Regencium.

10 Feb. S. Scholastica, Virg. Tunc tenentur Burgenses offerre in ecclesia beate virginis Marie.

22 March. Cessacio Magistrorum Regencium in uigilia palmarum.

(30 March. An entry about Scrutators in a late entry in MS. C.)

9 April. Resumpcio Magistrorum regencium post pascha feria quarta post dominicam qua cantatur *Quasimodo geniti.*

14 May. Cessacio Magistrorum regencium feria quarta ante pentecosten.

28 May. S. Germanus Ep. Resumpcio Magistrorum regencium feria quarta post festum Trinitatis.

(5 July or 6th. Missa de cessacione Trinitatis. Cessacio Magistrorum Regencium. *See above.*)

(10 October. Resumpcio Magistrorum regencium: Missa de resumpcione de Spiritu sancto. *See above.*)

[7 December. Electio custodum cistarum (hiemalium). *A date inserted* by Mr. Anstey *on the authority of* B. fo. 99, *Mun. Acad.* ii. 496.]

17 December. . . . Cessacio lecture Magistrorum.

From these entries the limits of the four Oxford terms may be deduced.

Term.	*Resumption.*	*Cessation.*
1. Michaelmas	October 10	December 17
2. Hilary	January 14	Eve of Palm Sunday
3. Easter	Wednesday after Low Sunday	Thursday before Whitsuntide (Octave of Ascension)
4. Trinity	Wednesday after Trinity (Eve of Corpus Christi)	September 14 (as arranged)

Of the eight guiding dates only the first three are absolutely fixed, in the perpetual kalendar, to certain days in the almanack. The next

The Mass is entered on July 5 in MS. B, *prima manu*, but subsequently corrected on to July 6, which is the place where the *memoria technica* of the *Computus* places it. See also the interpretation of the constitution *De resumpcione*, printed in *Mun. Acad.* ii. 447, which declares that thenceforth the Masters were not to fix the cessation of lectures 'citra proximum diem legibilem ante festum translacionis sancti Thome.' The last '*le* day' before St. Thomas the Martyr's day was July 4. So there was a certain reasonableness for the original entry in the 'Southern' (or Senior) Proctor's Book (*B*) in 1477. There was a vacation at Oxford, Sept. 14 (Holy-rood day, a full fortnight before Michaelmas) to Oct. 10 (the morrow of St. Denys). See *Mun. Acad.* ii. 447: 'continuent secundum beneplacitum legencium vsque ad .xv. dies ante festum S. Michaelis, *quia solum solet esse aliquando tempus vacacionis per illum mensem.*' It will be observed that *octavo die ante natale* is the morrow of *O Sapientia.*

four may vary from year to year (like Easter Day and other 'moveable feasts') over a period of thirty-five days: e. g. Hilary Term which *begins* always on January 14, irrespective of the day of the week, may end in one year as early as March 14, and in another year as late as April 17, or else on some date intermediate between the two.

If we were constructing such a perpetual almanack now, for University purposes, we should place the *Cessacio* of Hilary Term either at the foot of the page for March with a note to state the rule for fixing it, or else we might state on March 14 that this is the *prima cessacio* or earliest possible date for concluding lectures, and perhaps add also a corresponding note *ultima cessacio* on April 17 (as we find *Primum Pascha*, *vltima Pentecoste*, &c. in Sarum kalendars).

Why then was this *Cessacio* placed on March 22 (instead of the 14th)? Surely this is an unnatural date for the 'eve of Palm Sunday, the more so when a fixed date (*Resurreccio Domini*) for Easter Day is put down in the Proctor's almanack on March 27, which is—not the earliest possible Easter anniversary, which is March 22, but—the actual kalendar date of the historical Resurrection of Christ according to the tradition handed down in Sarum and other mediaeval kalendars. If the Oxford kalendar-maker had followed that lead, when he had before him (and actually transcribed) that note about *Resurreccio Domini*, he ought to have entered *Vigilia Palmarum* (a date very important from the academical point of view) on March 19, to correspond with such an Easter Day. But he entered it neither on the 19th, nor on the 14th, but on March 22.

The Date when the Kalendar was Compiled.

The inference which I draw from this is, that the compiler of the first Commissary's or Proctor's kalendar drew it up from (or *as*) an almanack serving for some year having Sunday letter *E*, with epact vii, ix, xi, or xij, and on which Easter Day fell on March 30, and (agreeably thereto) 'Palmeson-Eve' on Saturday, March 22[1], the Wednesday after *Quasimodo* (or Low Sunday) on April 9, the Wednesday before Pentecost on May 14, and the Wednesday after Trinity on May 28.

There were not many such years in the fourteenth and fifteenth

[1] It may be noticed that both March 22 and 23 have *Vigilia Palmarum* entered on them. The former is correct (in accordance with the three other entries). But 1404 (as well as 1236 and 1320) chanced to be bissextile, and the scribe *may* have got his pen on letter *E* for the *Saturday*, before recollecting that he was dealing with a leap year.

centuries[1]. Between 1236 and 1483 only three such years occurred, viz. 1320, which is perhaps too early, and 1399 and 1404, either of which would suit Mr. Anstey's date for the kalendar in his earliest MS., the Commissary's book *A*, the body of which collection he has described as compiled originally about 1350 or later, and its *kalendar* of not a later date than 1420[2].

I would suggest then, that the Ancient Oxford Kalendar existed in some rudimentary shape as early as 1340–5 and that it assumed its more definite form in 1403–4.

Of certain Notes and Entries in the Kalendar.

The entry on St. Scholastica's Day (Feb. 10) refers, I need hardly mention, to the condition imposed by John Gynewell or Kynwell[3], Bishop of Lincoln (dated, Lidington manor, Rutland, June 7, 1357), with the consent of the Mayor, Bailiffs and Citizens, that he would remove the interdict, laid upon the city in consequence of the murder of certain scholars in a riot, on consideration that they should for ever after, upon the anniversary of the crime, provide a mass in St. Mary's Church, whereat the Mayor and Bailiffs and sixty of the more substantial citizens should each offer his mass-penny in token of their contrition[4].

The fourteenth-century kalendar (now at Trinity College, Cambridge) has one entry which deserves special notice—

(June 25) 'Missa pro H. Herclay. le. fe.'

The mass in question was established about 1315. The Bedel's notes mention the dirge (or mattins of the dead) on the previous day (St. John the Baptist's) in H. de Hercley's memory. I do not notice any original entry about his obit or any blotting out of writing in the Commissary's Book (*A*) at Oxford. But 'Dirige' has been interlined there by a later hand. The next official MSS., the Proctors' Books (*C* and *B*), have the entry as an original part of their kalendars—

June 25, vii. kl. Jul. 'Missa pro anima Henrici Herkley. *le. fe.*'

[1] Such years correspond to no. 9 in De Morgan's *Book of Almanacks*. In the Middle Ages they would be distinguished as '*Secundum* E.' in the Sarum Pye or *Ordinale*.

[2] See *Mun. Acad.* vol. i. pp. x–xi.

[3] I am pleased to find that we have Bishop Stubbs's authority for the spelling 'Gynwell,' in *Episcopal Succession*, p. 76. ('Synwell' is, I believe, a misreading due to some seventeenth-century student or his printer.)

[4] *Mun. Acad.* i. 190–201; cf. 463. Ayliffe speaks of the offering as still kept up (*mutatis mutandis*) in 1714; *Ancient and Present State*, i. 133.

St. Eloy (*Scī Eligij*) though noticed in *A*, is passed over by *C* and *B*.

The note '*le. fe.*' is illustrated by the ancient customs of the University of Paris [1], and by the Oxford Statutes under the rubric *De diebus festiuis, in quibus magistri festine legant.* 'If it happen that notice be given by the public servant (the *bedellus*) that a simple feast occurs on which they shall read (or lecture) with despatch [2], let them not keep disputations on that day. But if according to the kalendar it be a *dies non legibilis* (a "*non le*" day), then let them appoint some lecture from some book out of the ordinary course (*de libro aliquo non vsitato*), or from the book some section which is specially reserved for extraordinary lectures, as they may prefer, approved for holy days [3].'

According to Dean Peacock's *Observations on the Statutes of the University of Cambridge*, 1841, appendix, p. iv. *n.*, on *le fe* days, or *Dies legibiles festinanter*, lectures at Paris and Oxford [4] 'were anciently read *cursorie* [5], as was done in certain seasons of the year, and on Sundays, and which were chiefly confined to the *Ethics of Aristotle*'—not (one would have thought) a book exactly adapted for reading the text too quickly for taking down by the auditors, and without gloss or comment, which is one rational interpretation of 'cursory' lecturing [6]. In old days, when books were dear and students poor, a lecturer who would read so deliberately (as Bishop J. B. Lightfoot, a prince of lecturers, used to do) that his audience could follow his words, and who pronounced them *ad pennam*, so that they could write down text or gloss at his dictation, must have been reckoned a benefactor. Dr. Rashdall, however, shows that 'dictation,' though a common prac-

[1] Bulæus, *Hist. Univ. Paris*, iii. 194–5, 280–1.

[2] *vt festine legant.* The reading 'festive' is of course a conjectural emendation, naturally suggested by the foregoing *diebus festivis*. But on careful consideration of the text of the statute in MS. *C* (fol. 27) I am convinced that the reading is *festine*, as given by Mr. Anstey. I could not identify this passage in *A*, as his reference to fol. '6' of that MS. appears to be a misprint.

[3] *Mun. Acad.* ii. 371.

[4] Dean Peacock might have added 'at Cambridge' also, as appears from the pretty frequent occurrences of *le fe* or *le fes* in the margin of the Cambridge Proctors' Books.

[5] See Peacock's *Observations*, pp. 30, 31 *n.*, on *nominatio ad pennam*, and the Paris Statute of 1355 there cited from Bulæus, *Hist.* iv. 332. Mr. J. B. Mullinger put forward a different interpretation of *cursorie* in his *Hist. Univ. Camb.* i. 358–9, 645–8, from M. Thurot, *De l'organisation de l'enseignment*, p. 65. See also H. Anstey, *Mun. Acad.* i. pp. lxix, 86; ii. 371, 418, 420, 423, 439, 452; and the Rev. Hastings Rashdall, *Universities of Europe*, i. 426–7 *n.*, 435; ii. 81 *n.*, 516 *n.*

[6] Dr. G. Peacock, *Observations* (1841), Appendix, pp. xliv, xlv. *n.*

tice at Paris, was forbidden in 'ordinary' hours at Bologna (i. 220), and statutes were passed against lecturing *tractim* at Paris itself, except (as Ramus also says) in the case of some 'notable' tractate or sentence (i. 438). Mr. Rashdall, who tells us that at Oxford *festine* is simply synonymous for *cursorie* or *extraordinarie* (*Univ.* i. 427–8 *n.*), considers that the *cursory* lectures of Paris were simply what at Bologna were called *lectiones extraordinariae*, and opposed to *lectiones ordinariae*, which were those delivered by Masters during the morning hours of legible days, the *dies legibiles*, or '*le*' days of English universities (i. 426). Cursory lectures might be delivered even in the Long Vacation. The principal Terms were called at Paris the 'Grand Ordinary,' lasting from St. Remigius' day—Oct. 1—to Easter, broken only by the short Christmas holidays, and the 'Little Ordinary,' extending from Easter to the end of June, or Midsummer. Even from Midsummer to Michaelmas (St. John Baptist's Nativity to St. Remigius) private arrangements could be made for the less dignified classes of lectures (Rashdall, i. 477). The 'Long' or 'Great Vacation,' at the end of the fourteenth century, began at terce on the Vigil of St. Peter and St. Paul (June 28) and lasted for the Faculty of Arts to the morrow of St. Louis (Aug. 25–6), or for that of Theology and Canon Law up to Holy-rood day, the Exaltation of the Cross (Sept. 15). Then 'ordinary' lectures *might* begin, but Oct. 1 was the real date for beginning courses in earnest. (Cf. ibid.)

Although vacations in early times were short—and at Aberdeen Bishop W. Elphinston in 1494 designed to do without them altogether (Rashdall, ii. 310 *n.*)—the terms' work was in point of practice largely eaten into by the occurrence of holy days and other occasions which involved a holiday from doctors' or masters' formal lectures, and sometimes also from the *exercitia* or disputations.

From the point of view of the lecturer and the lectured every day in the year was either a 'le-day' (*dies legibilis*) or a 'non le-day,' with the exception of some few half-hearted 'le-fe' or 'le-fes' days. Again, from the standpoint of those engaged in academic 'disputations' and such-like exercises in the 'Schools' as were required with a view to 'inception,' 'determination,' &c., in the system of university faculties and degrees there was another and in part a cross-division into 'dysses[1]' and 'non dis' days (*dies disputabiles* and *non disputabiles*).

[1] Perhaps we ought rather to write *disses*, or 'dis days.' For Dean Peacock distinguishes (I know not with what justification) between 'dysses,' which he connects with the *dissertation*, or thesis, which preceded the disputation or 'act,' and the 'dis days' which he derives very rightly from *disputatio* (*Obs. on Statutes*,

The following note by J. Mere, at the Marian Visitation of Cambridge in Feb. 1556–7, illustrates the use of these terms at the sister University :—

'On Saturday [.xx. Feb.] frost colde wynde snow and som rayne. Item, no lector in the scholes this daye nor thursdaye [.xviii. Feb.] save only the physicke lect., and yet it was *dis* both dayes and *legible*[1].'

In the Cambridge Proctors' Books, Feb. 13 is marked *non le*, and Feb. 21 (which happened in 1557 also to be Sunday) is marked *non dis*; so the 18th and 20th were at once 'le' and 'dis' days; on the 15th the Royal Visitors summoned the Heads of Colleges into the Schools to hear my Lord Cardynall's letters read; on the 16th there was a mass of the Holy Ghost at St. Mary's, and congregation with admission of questionists in the Schools. On the 17th the Heads met in the Schools to undergo visitatorial inquiry, and 'one of Kateryn Hall entered questions' (a university exercise, of which a reminiscence survives in our Cambridge name 'questionist' applied to a graduate at an early stage in his first degree in arts). The 21st was Sunday, and on Monday the 22nd mass was sung for the good estate of the Queen, and the Vice-chancellor 'went to the scholes and herde a pece of Mr Carres lector, betwyxte .ii. and .iii. [of the clocke].' (*Documents*, pp. 221–6.)

Another curious Cambridge record, Bedell (Matthew) Stokys' Book, written also about 1557[2], describes the Cambridge Ceremonies in Lent and at other times :—

'*The order of the Questionists:*—In primis, The Questionists shall gyve the Bedels warnynge upon the *Le* Daye, that they may proclayme

app. p. iv *n.*). The Cambridge bedells' books, however, spell 'dis' or 'dys' days apparently without such distinction.

[1] Lamb, *Documents from C. C. C. C.*, p. 225.

[2] Matt. Stokys was probably inclined to the 'old religion.' He lived, however, well into Elizabethan times, and it is somewhat difficult to determine the date of the compilation of his Book of Ceremonies. He was born at Eton cir. 1514; Scholar of King's, 1531; Fellow, 1534; and B.A. 1536. He held the office of Esquire Bedell in 1557–85, and of Registrary of the University of Cambridge from 1558 until his death in 1591, shortly before which he had the curious picture of academical habits painted, which is still extant at the Registry. The juxtaposition of Common Prayer, 'shall singe the Common Prayers,' in 'Stokys' *Book*' (pp. ix, xv), along with mention of 'Monkys of Saynt Benedyctys Order,' 'whyte Chanons,' and 'Fryer' in his '*MS.*' (pp. xvi, xlviii), high altar, mass, the Extravagant *De Vita et Honestate Clericorum*, and the embracing 'all the Decrees of the H. Fathers the Roman Pontiffs,' seems to prove that 'Stokys' *MS.*' book was compiled by him in the time of Hen. VIII, or Mary, if his *Book* was touched up under either of their successors.

th'ordynarie Readers in the common Schooles th'entrynge of their Questions [in *Priorums*] at the accustomed Hower, which is at .ix. of the Clocke,' &c. &c.[1]

'*Ashwenssdaye*[2]:—First, the Bedels erlye in the mornynge, every one in their severall Coursis, shall toll or cause to be tolled in every Colledge, Howse, Hall or Hostell, where eny Determiners be, the bell to gather the Companye together, & so shall brynge them to S^t^ Maries Churche before .viij. of the Clocke,' &c. &c.

'. . . Item. All the Determiners dothe sytte in the New Chappel[3] within the Schooles from .i. of the Clocke untyll fyve, upon the Mondaye, Twesdaye, Wensdaye, & Thursdaye in the weeke before Shrove Sondaye, abyding there examynation of so many masters as wyll repayre for that cause thether: & from three to 4 all they have a Potation of Figgs, Reasons, & Almons, Bonnes, & Beer, at the charge of the sayed Determiners, whereat all the Bedells maye be present daylye: & upon the Thursdaye they be onlye examined in Songe & wrightynge,' &c. &c.

'. . . Item[4]. All the Determiners shall stande in the Common Schooles everye *Lee* Daye from Ashe wensdaye untyll the last Acte, with one Sophister with hym, havyng three Questions of Dialecte and Philosophye, &c. &c.

And yf it be onlye a *Lee* Daye, they stande in the Fornone from .ix. to .xi. of the Clocke, & yf it be *Dys*, then from one of the Clocke untyll fyve, onles M^r^ Proctours do licens them to departe.

And one of the Bedels must daylye, at the ordenarye Lectures & at the Disputation, signifye or proclayme th'order of their standynge, with thees words, or the licke, upon the *Lee* Dayes:

"*Noter Determiners, devaunt Diner* sub spe, sub spe longa, vel sine spe." And upon the *Dis* Dayes:

"*Noter*, &c. *Apres diner* sub spe" &c.

And one of the Bedels muste everye Daye set the sayed Questionists to their Disputation, saying openlye,

"*Incipiatis*."

And if eny vacation, or eni intermission from the sayed Disputation be graunted by M^r^ Proctours, then the Bedel must saye:

"*Incipiatis*"; [pausyng a whyle (p. xi)]

"*Ad oppositum*"; [then]

"*Redeatis*";

"*Exeatis*"; [then the Questionist shall goe fourthe of the Stall (cp. p. xi)]

"*Gratias agatis magistro* N. N."

And so they all departe for that daye, &c. &c. . . .'

[1] Peacock's *Observations on the Statutes*, pp. iv, v, appendix.

[2] Ibid. p. vi.

[3] Ibid. p. xii. The chapel attached to the Divinity Schools at Cambridge was founded in 1398 by Sir W. Thorpe, and completed about 1400. It is now swallowed up by the University Library buildings. Though not endowed with perpetual youth like 'New' College, it maintained its name of the 'New Chapel' until the eighteenth century. J. W. Clark, *Archit. Hist.* iii. 11, 19 *n.*

[4] Ibid. p. xiv.

[1]. . . '*De Disputatione in Theologia*[2]:—Memorandum. That [at] a Dysputatyon in Dyvinite, the Doctour or the Responsall shall gyve the Bedellys warnyng to proclayme itt byfore: & in the mornyng, whan the Dysputatyon shall be att .viij.th of the clock, the Bell Rynger shall ryng to the Doctours Ordynarye, & so the Bedellys shall sett the Doctor from hys place to the commyn Scolys to rede hys Ordynarye (iff he be no [3] Fryer Doctour) and then shall wayte on hym all the Opposers, &c. &c. . . . [4] & whan the Doctours enteryth the Scolys, the Bedellys shall say,

"*Noter Signior Doctour*, bona nova, bona nova:"

Whan the Doctour is in the Chayer, the Bedyll (iff he hathe any thyng to be proclaymyde) shall proclayme itt than. Whan the Ordynarye is don the Doctour . . . shall say the Prayers hangyng byfore the Stall, & . . . rehers his Questyons, & the Responsall shall put hys Conclusyons, &c. &c.

At on[e] of the Clocke att after none the Bell Ryngar shall ryng to the Dysputatyon (out of Lent),

& in Lent at .ix. of Clocke in the mornyng the Bedyll shall sett the Doctour to the Scholys,' &c. &c.

Although tempted to multiply quotations I will note nothing further from Matthew Stokys' Cambridge Ceremonies beyond the following:

'Die veneris ante Festum Simonis et Iude' (viz. inter Octob. 21–27) 'erit magna Congregatio.' p. ii.

'Nos continuamus hanc Disputacionem in horam .i. diei Iovis post .iiii. Dominicam huius Quadragesime.' p. xi.

'the iiij or first Saterdayes of Lent . . . the Determiners . . . to St. Maries Church at .ix. of the Clocke, & there singe the Common Prayers, & offer every day 1^{d}. to th'use of the Church.' p. xv.

'On S. Vyncent Day in January there is a Dirige kepte att St. Bodulph Churche in Cambryge, at .iij. of the clocke.' p. xvi.

'The Whyte Chanons pay to the Bedellys on Sayncte Gylbertys Day, that is [3rd Feb.] in Crastino Purificationis, vij. s.

'Item. The Monkys pay to the Bedellys in Quinquagesima Dominica every monke that is, a Pensyon .xx^{d}.' p. xix.

'Nota. If ther commense any Doctours in any Faculte, that the morrow after the commensment Day he shall be brought to the scholys wyth the Bedellys to rede his solemne Lesson, & shall gyve the Bedellys for their vysytation .xiij^{s}. iiij^{d}.

& for a *Kalendar* .iij.^{s} iiij^{d}.

& for gloves, att the lest .vj.^{d}, & the Bedellys be not bounde to bryng hym home agayn.' p. xliv.

[1] What follows is taken from 'Stokys' *MS.*', which Cole, the antiquary, considered to be later than the foregoing extracts from 'Stokys' *Book*.' From internal evidence it seems possible that the '*Book*' belonged to the time of Edward VI, and the '*MS.*' dates in the last year of Queen Mary, as it has vestiges of popish and unreformed usages, &c.

[2] p. xliv. [3] p. xlv. [4] p. xlvi.

Importance of the Kalendar or Computus.

The kalendar for which the bedell at Cambridge was to receive 3*s.* 4*d.* was clearly something beyond an ordinary almanac, for some years earlier (in 1521) John Dorne at Oxford used to sell a 'ciclus, vel alman[a]ck' for 1*d.*, and a 'pronosticon in englis' for 2*d.* or 3½*d.*, and a sheet almanac 'de vno folio' for 2*d.* as Mr. Madan's edition of that bookseller's day-book shows us. He had, however, in stock and sold two copies, one on August 3, the other on October 26, a much more expensive work a new 'almanack *pro triginta annis*,' price 4*s.* 8*d.* (see nos. 928, 1396). A reference to our H. Bradshaw Society's Pye or *Directorium Sacerdotum* (i. p. 19) shows that the editions of that work from 1496 to 1519 contained a cycle of twenty-four years from A. D. 1469 to 1519, and that latest printed edition of the Pye (in 1508) simply added a twenty-fifth year, 1520. It was natural, therefore, that when the booksellers came to 1519 they should procure a new cycle to begin in 1520, and therefore I have conjectured that the expensive 'almanack . . . no.' in Mr. Madan's 928th article, on its first occurrence in Dorne's ledger means a '*novus*' (or is it *novum*?) 'almanack.'

It may have been some such book only in a rather cheaper form that the Cambridge bedell had to provide for each Doctor on his admission. I think it, however, more probable that he took a penny or threepenny *cyclus* and entered in the margin the days on which the Doctor was to drop his lectures or exercises, in other words the statutable *non le* and *non dis* days *per anni circulum*. In other words the bedell had to provide him an authoritative 'University Kalendar' in some form or other. Of course it is possible that this was written entirely in manuscript, and that the fee of 3*s.* 4*d.* was an old charge dating before the employment of printing.

We shall see presently that this very year 1519–20 witnessed a new departure in the provision of an Oxford *Computus manualis* in which the holidays from lectures and exercises were specified in print. We have the good fortune also to have a manuscript kalendar for private use still extant.

Those who have studied the form or course of university preparation for a degree in arts will recollect that the Oxford student was required to promise on the Gospels that he would devote so many terms, or so

many weeks to reading, or hearing in lecture, his specific books and subjects:—

In Ethics, for 4 whole months inclusive of holy days.
Geometry for 5 weeks exclusive of holy days.
Algorism for 8 whole days exclusive of holy days.
Sphera ,, ,, ,,
Computus ,, ,, ,,

The large Priscian, or
The Politics, or
X books De animalibus including *de progressu et motu.* } 6 whole weeks, exclusive of holy days.

Priscian *de Constructionibus,* one *terminus anni.*
De celo et mund. ,, ,,
Meteororum libri ,, ,, [1]

(Six books of Euclid, and at least book iv. of the *Topica* of Boëthius, in lieu of *Rhetorica,* are likewise mentioned in MS. *D.*)

The prescribed study of the *Computus,* or ecclesiastical kalendar, involving all the lore of the Table to find Easter and other movable feasts, &c. &c., for eight days, not counting holy days, immediately concerns our inquiry on the kalendar.

A Magdalen Man's Kalendar (now at St. John's College).

The library of St. John's College, Oxford, now contains (Cod. MS. 188) an interesting little book which appears to have belonged at one time (in the fifteenth century) to a regent master, or possibly to a bedel, of Magdalen College. It must have been invaluable to a reader, or a student in Arts, for its contents are, in late thirteenth-century writing, written perhaps in the lifetime of Thomas of Newmarket who commented on some of these tracts.

Algorismus, fo. iiij.
De Sphera, fo. viij. } by J. Halifax ('de Sacro bosco').
De Algorismo, fo. xviij. *Carmen,* Alex. de Villa Dei [2].
Ars tabularis, fo. xix[b] (anonymi).

[1] See Anstey, *Mun. Acad.* ii. 413-15.

[2] In his *Register of the Univ. of Oxford,* i. p. viii, Mr. Boase has drawn our attention to H. O. Coxe's *Catalogue of the MSS. of University College,* no. xxvi, as illustrating these studies. These MSS. belonging to Coll. Univ. are now in the Bodleian.

De computo, &c., fo. xxiij., by J. Halifax ('de Sacro bosco').
Kalendarium, fos. xl.–xlviij.
De musica, &c. &c.

The kalendar which in this MS. accompanies the *Computus* is in its original form an ordinary early kalendar of Sarum use with a more elaborate apparatus of columns, so as to give the 'concurrentes' and other things important for more elaborate computations than were required by the ordinary churchman. He would be fully content with his Sunday Letter and his Golden Number without wishing to trouble himself over epacts and concurrents. When the book was in use in Oxford (I suppose in the fifteenth century, or later), the owner made a few entries of local interest, &c.

14 Jan. '*In crastino sc̄i hylarij resumptio regen*[*cium*]' and under the line, '*dirige*.'
? 23 Feb. '*exequie Vmfridi de Gloces.; et* 1° *die, missa pro eodem*.'
2 July. '*Visitacio eliesbethe* †.' added.
20 Oct. '*Dedicatio colegij* † *Marie Magdalene*.'
26 Nov. '*Sc̄i lini*.' added.

As to the events here noted, the death of Prince Humphrey, Duke of Gloucester, was in 1446. The festival of the Visitation was enjoined by papal authority in 1431, but was not prescribed for England until 1480, when Archbishop Bourchier received from the prolocutor of the Convocation of his province a recommendation submitted to him and to his suffragans that this festival along with St. Audrey's and St. Frideswide's days in October, and St. Osmund's in December, having been approved by the Pope should be recognized in their dioceses[1]. As to the 'Dedication of Magdalen College,' on October 20, I do not feel certain as to the year to which reference is here made. The foundation and dedication of the Chapel is said to have been on May 5, 1474, and its completion after 1480. The oath of obedience to the founder's statutes was administered to the society by the second President, August 23, 1480, and in 1482 and 1483 the college was still growing. But it was as early as 1448 that Waynflete had obtained a licence for the foundation for a hall, and it was founded as a college by a charter dated June 12, 1458[2].

† = *sic*.

[1] Wilkins, *Concilia*, iii. 613.

[2] See Rev. H. A. Wilson's paper in A. Clark's *Colleges*, pp. 234–5. Mr. Wilson suggests to me that possibly the year to which the reference of October 20 relates may be 1479. Bishop T. Scot or Rotheram, an Oxford founder and benefactor, then Bishop of Lincoln, was translated to York in the following year, when also Magdalen College was transferred from the diocese of Lincoln to that of Winchester.

The Magdalen man's kalendar now at St. John's has another interesting feature. It has entered in the margin the *non le*, *non dis*, and *le fe days* of the Oxford year.

In an appendix at the end of the present volume I propose to give in parallel columns these entries from that MS. (*M*) with those from the University archives just before the Laudian revision of the Oxford Statutes, and I will add those of an old *Cambridge* Proctor's Book (*Cam.*) for the sake of comparison.

For the next column (marked 'E. 1604') my authority is 'Bodl. MS. Top. Oxon. b. 5.' It is a large folio paper MS. of great interest, as Mr. Madan tells me, on account of its giving the Oxford Statutes in their condition in the Jacobean *interim* between the reformation in religion and the Laudian recension of the Statutes. It was known formerly as MS. *E*, or '*Arch. Bodl.* E,' and was drawn up (partly from MS. *A*, the Commissary's Book) by, or for, G. Darrell, of All Souls, who was Junior Proctor in 1604. We will indicate this by the letter E^1. Pages 130, 131 contain simply the numbers of the days of each month with the notes *le fe*, &c. in their proper places, and nothing more. On fo. 131^b is a brief indication of the Oxford terms.

We find a considerable amount of local colour in the list of university festivals, where Oxford (and Cambridge more obviously) diverges from the Sarum kalendar. A comparison of lists suggests either that the Cambridge academical lecture and exercise kalendar was borrowed from Oxford in the thirteenth century, or else that they both were derived from the Paris custom. Possibly a more minute inquiry into the early usages of the University of Paris than I am at present able to undertake might clear up some of the instances which may be found to perplex the reader and to be insufficiently explained by the observations which I have tentatively offered a few lines above.

'Resumptio' and 'Cessatio.'

Of the interruptions in the university studies occasioned by the decease of a gremial, or of a grammar-master or scholar, I hope to speak in a larger work on which I am engaged; and of the extent of vacations, and the *resumptio* and *cessatio*, and the shades of meaning which these terms acquired, Dr. Rashdall has already written sufficiently in his *Universities of Europe in the Middle Ages*, but we must here note his observation that at Paris 'the Feast of St. Remigius

[1] See *Wood's Life and Times* (Clark's *Addenda*), iv. 127–8; Anstey, *Mun. Acad.* i. p. xii.

(Oct. 1)' was always 'treated as the real inauguration of the winter term, when the courses of the year were usually begun,' while 'ordinary lectures' in Arts *might* be recommenced on the morrow of St. Louis (Aug. 25), and those of Theology and Canon Law *might* be begun on the morrow of the Exaltation of the Cross (Sept. 15)[1]. St. Louis (in August) does not occur in our Oxford and Cambridge kalendars, although on November 8 'sc̄i Lodowyci' is interlined by a later hand in the Oxford Commissary's or Chancellor's MS. *A*, and is likewise indicated in the memorial lines for November 'Omn. anima. que leo, lo-do-wi. marti.' &c. in the *Computus manualis ad vsum Oxoniensium* of 1519–20. Louis VIII (*le Lion*) died Nov. 8, 1226. But although the Golden Legend refers to him as 'a kyng ryght cristen' who 'bataylled and foughte ayeynst the heretykes and albygoys (*Albigenses*) and of the contre of tholouse and extyrped their heresye, & as he retourned in to Fraunce he passyd vnto our Lord,' nevertheless he is hardly likely to have been ranked as *sanctus* in the Oxford kalendars. I think it more probable that they commemorated his son 'St. Lowys, kynge of Fraunce,' Louis IX, on his *accession day* in November—possibly because that month was already to a hopeless extent given up to 'playing holidays,'—instead of his *depositio* on August 25 (1270) which is observed in other ecclesiastical uses. St. Louis was canonized in 1297. In the Oxford *Computus manualis* he is merely named, but no holiday is indicated on that day. In any case it is a curious point of contact between Paris and thirteenth-century Oxford. Possibly the entry was made for the sake of the scholars of the French 'Nation' there, as they would keep it with festivities, as the Irish did St. Patrick's day and the Welsh St. David's.

Dr. Rashdall continues:—'Only a few days' holiday is officially recognized [at Paris] at Christmas and Easter, and even in the Long Vacation cursory lectures might be delivered except upon certain festivals. Numerous festivals in term-time were observed by a total suspension of Lectures, or by a suspension of ordinary Lectures only[2].'

Academic terminology is very apt to shift its meaning. 'Commem.' at Oxford, and 'Commencement' and 'Tripos' at Cambridge, have put into the background, and almost forgotten, the circumstances of their etymology. So in early days *Resumptio* came to indicate at Paris a public discourse or disputation delivered before the Faculty by a new Master Regent in Theology at the opening of the academical

[1] Rashdall, *Univ. of Europe*, i. 477. [2] Ibid. ubi supra.

year[1]. Rather later, in the fifteenth century, the word conveyed to younger students the idea of a small class at which they were to be examined upon their studies by the lecturer, or some other Master or Bachelor, an exercise of constant occurrence, like the *recitatio* at Oxford, or the *repetitio* of Bologna and King's College, Cambridge[2]. However in the kalendars before us *Resumptio regencium* merely indicates the date for the formal beginning of terminal or yearly lecture courses.

Similarly the word *cessatio*, in the early days of University history, indicated not merely the regular dates for ending the more formal courses of lectures by the Regent Masters. It was applied also to the privilege which existed at Paris before any university was incorporated in England, and apparently before 1180, whereby the Masters were authorized (by Louis VII, as it is said) to have a *cessacio*, that is, to *suspend their lectures*, in case an outrage had been committed upon any of their body or of their students[3]. Such an intellectual interdict was imposed by the University of Paris as their constitutional method of protesting and calling for redress when some of Queen Blanche's soldiers massacred some of the young students at their games after a Town and Gown riot in the Bourg of S. Marcel during the carnival of 1228–9[4].

That *cessacio* proving ineffectual, the Masters determined to dissolve the University of Paris for a term of years, a measure which resulted in all probability in an addition to the number of students both at Oxford and Cambridge about 1229, as well as to the growth of the School of the Dominicans who remained at Paris when the secular students were dispersed[5]. When similar troubles arose at the carnival of 1252–3, two Dominican Doctors and one Franciscan refused to take notice of the 'cessation' proclaimed by the University, and when the affair was settled the two Dominicans at least were excluded from the *consortium* of Masters; and attendance at their lectures was prohibited, while the University thenceforward prescribed as a test an oath which required each Master on admission to a faculty to swear, that (among other matters of conformity) he would obey the injunction if ever a 'cessation' should be voted by the College of Masters[6]. In the fifteenth century recourse to 'Cessation from Sermons and

[1] Rashdall, *Univ. of Europe*, 474, 497; ii. 649–50.

[2] Compare the terms 'collections' (terminal) at Oxford, and 'gatherings' (perhaps weekly) at Winchester.

[3] Rashdall, i. 293.

[4] Ibid. i. 336–7, Blanche of Castille.

[5] Ibid. i. 337, 370.

[6] Ibid. i. 375.

Lectures' was still had, and not always in extreme cases only[1], until at last the right of the University of Paris to order an extraordinary cessation was abolished in the first year of Louis XII in 1499. Of course the *cessacio* which appears in our kalendars is not the record of some extraordinary event like the *suspendium clericorum* in past time, but the entry of the fixed date at which the Masters' lecture-engagements for the year or term would cease.

University College Kalendar.

It does not very often happen that at the present day in England a mediaeval service-book or kalendar is still found in the same place where it was formerly in use. About 1850 my father became vicar of Stanford-in-the-Vale[2]. It was only a year or two before his institution that Dr. Rock had found in the hands of one of the churchwardens there, and purchased from him, a Latin service-book which had been in use in the parish church. But in most cases such books have passed from their original *habitat* to public or private collections. York and Durham, Westminster and Salisbury still retain one or more of their old service-books. It was perhaps due to the devotion of Dr. Caius that his college library still contains a Sarum breviary (cod. 394) with that curious inscription which begins

> 'Wher so ever y be come over all
> I belonge to the Chapell of gunvylle hall:
> He shal be cursed by the grete sentens
> That felo*n*ously faryth and berith me thens.' &c.

We have already described a kalendar which once belonged to a Magdalen man at Oxford and is now at the College of St. John Baptist (MS. 188). Queen's College is so fortunate as to retain still its martyrology, and to have at present a Provost who is editing the college obit-kalendar which is prefixed to it. University College has lost the bulk of its noble mass-book; but a fragment of it was preserved, and is now safe in Bodley's Library (Coll. Univ. MS. B. 178).

This fragment consists of eight leaves of what must have been once a magnificent folio MS. on vellum, formerly in the Chapel of University College. What now remains is:—

Lf. 1. The rubric and form of Blessing Holy Water, answering

[1] Rashdall, i. 421.

[2] Cf. *Two Lectures on a Berkshire Village: the Hist. and Antiq. of Stanford-in-the-Vale*, L. G. Maine, 8vo, Oxon., 1866, p. 73.

to cols. 29**–32** of the Burntisland reprint of *Missale Sarum*, 1861–83; but the rubric is more like that of the Sarum *Graduale* cited in the foot-notes on those pages. It is still nearer, I believe, to the printed Sarum *Processionale* of 1517. (See Henderson's edition of the Processionals of (1502 and) 1508, pp. 1, 2 *notes*.) It is nearest of all in *some* of its phrases to the Salisbury Cathedral fifteenth-century MS. Procession-Book (MS. 148), ed. Camb. 1901, pp. 18–20.

The fragment begins *Omnibus dominicis per annum*, and fol. 1 b ends, '*in ramis palmarum, cum* Gloria Patri, Sicut erat.'

Ll. 2–7 are occupied by the kalendar, in which gold, red, blue, violet, and black are used. It may have been written about the year 1400.

Lf. 8, the last which remains, gives a portion of the missal services from the *Offertorium* on the Ember Wednesday mass in the fourth week of Advent down to the words 'et dabo tibi thesauros absconditos, et archana [secretorum reuelabo]' in the fourth prophetic lection, from Isaiah (xlv. 1–8), on the Ember Saturday. This corresponds with (the lower part of) col. 31–col. 36, line 12, in the *Missale Sarum* reprint. Probably the first and last leaves were torn away from the missal as a sort of cover to the kalendar which was preserved for the sake of its special entries when the Latin service was abolished and the books themselves were considered to be not only obsolete but pernicious relics of superstition.

In the kalendar the letter 'D' is used to mark the Egyptian or 'evil' unlucky days. We find *Hic mutantur concurrentes* on March 1; 'Hic mutantur indicciones,' Sept. 24; 'Yemps oritur,' Nov. 24, St. Chrysogonus' day. It was in other respects of the usual Sarum text in its original condition. The local entries are these:—

20th March. (*b*. xiij. Kal. Apr. Sci. cuthberti epi. et conf. Equinoccium.) 'festum duplex principale' [*added*[1]—St. Cuthbert's being the dedication of Univ. Coll. chapel.]—(ix lec.)

25th March. (*g*. viij. Kal. Apr. *Annunciacio dominica* ℭ duplex festum. ix. lec.) 'Dirige. Isto die singulis annis celebrandus est obitus M[r] Walteri Skirlaw, quondam episcopi Dunelmensis, istius collegij benefactoris precipui : a consocijs istius collegij pro perpetuo obseruandus : qui obijt ix. kal. Aprilis A° dñi M° cccc° vj°[2]. Et sit missa solempnis cum diac[ono] et subdiac[ono]' [*added*].

[1] St. Cuthbert's Day is marked as a feast of nine lessons in Sarum Use, but it would rank locally as a *principale duplex* wherever it might chance to be the *festum tituli Sancti loci*. Frere's *Use of Sarum*, i. 29.

[2] According to *Fasti* (Le Neve-Hardy), Bishop Skirlow died March 24, 1405–6. He bequeathed to the College the manor of Mark's Hall, or Margaret Ruthing, Essex. *Colleges*, p. 15.

30th April. (*A.* ij. Kal. Mai. ℭ *Primus dies ascensionis.*) 'Isto die Anno dñi M° cccc^mo lxxvj°, erat ista capella dedicata in honore sancti Cuthberti.' [*added*[1].]

21st May. (A. xij. Kal. Iun.) '[E]xequie dicantur isto die.'

22nd May. (*b.* xj. Kal. Iun.) '[I]sto die singulis annis celebrandus est Obitus Dñi Henrici Perci secundi comitis Northumbrie, istius Collegij specialis benefactoris, qui obijt .xj. die Kal. Iunij A° dñi M° cccc^mo lv°. et pro cuius anima dicatur missa cum diac. et subdiac.' [*added.*]

15th Sept. '*f.* xvij. Kal. Oct. Festiuitas reliquiarum duplex f[estu]m .ix. lec.' [*An original entry in the MS.* The Salisbury Feast of Relics had been transferred from September to July in 1319[2], so I think the relics here mentioned must have belonged to University College.]

The Kalendar of Oriel College.

One more college kalendar ought to be mentioned, that which is prefixed to the Register of the Muniments of Oriel College, compiled in 1397[3]. It is now in the British Museum (Lansdowne MS. 386). A small impression of a choice edition of this old Oriel kalendar by C. L. Shadwell, D.C.L. (formerly Fellow of the College) is dated '*Frewin Hall*, 1 June, 1899,' and a copy of this interesting and scarce folio of ii + 20 pages has been generously presented by him to the Cambridge University Library with courteous permission for me to use it on its way thither.

Like the University College Missal kalendar, the Oriel Register kalendar has a simple Sarum basis. It contains the following domestic entries in addition. The references to 'surplice days' will be observed.

2. Jan. *b.* Oct. sc̄i Stephani. dirige a socijs pro dño Willelmo Smyth episcopo quondam Lincoln. missa pro eodem, preposito presenti capienti xx^d., ceteris presentibus x^d. [1513–14.]

(5. Jan. *e.* 'Oct. sc̄i Thome' *erased.*)

[1] Henry Percy, grandson of the first earl, and son of Harry Hotspur, had the forfeited earldom of Northumberland restored in 1414, and confirmed by charter in 1424. He was Lord High Constable, but was slain in 1455. He gave the advowson of Arncliffe in Craven to the College.

[2] See my *Salisbury Cathedral Processions and Ceremonies*, 237 *n.*, and *Tracts of Clement Maydeston*, p. 72 *n.*

[3] Dr. Shadwell, in his account of Oriel (*Colleges*, pp. 99, 108), has mentioned this kalendar, and suggests that it may have been compiled under the hand of T. Leyntwardyn, then a Fellow, and afterwards Provost of Oriel. For the account of the Oriel kalender I am indebted to Dr. Shadwell's private print of it; I have ventured to expand some of the contractions of the MS., and to incorporate his dates.

22. Jan. *A.* Sc̄i vincentij. Tres den' panis distribuend' sunt, cum missa de requie, pro anima Iohanne Ludwell, et anima Willelmi Rauton. Vide infra, fo. 63. [cir. 1394.]
25. Mar. g. *Annunciacio dominica.* Obitus Magistri Roberti Kerver. [Olim, ab anno 1454, socij.] Celebranti missam, xij^{d}.; aliis vero, viij^{d}.
27. Mar. b. *Resurrectio domini.* die pasce et tribus diebus sequentibus in super[pelliceis].
3. April. *b.* Sc̄i ricardi. dominica in albis, in super[pelliceis].
5. May. *f.* in die ascensionis in super[pelliceis]. Missa in die a socijs solenniter celebranda cum diacono et subdiacono in capella beate marie.
15. Maij. *b.* die pentecostes et tribus diebus sequentibus in super[pelliceis].
21. Maij. *A.* In crastino Ascensionis fiant placebo et dirige a socijs, et in sabbato missa, et sint duo cerei ardentes super funerale. [*h. e.* feretrum Wylcottes, cir. 1471.]
22. Maij. *b.* in die trinitatis, in super[pelliceis].
16. Jun. *f.* Translacio sc̄i richardi. Placebo et dirige in superpell[iceis]. Obitus Ade de Brom [1332] benefactoris primi.
24. Jun. g. *Nat'. sc̄i iohannis bapt.* In super[pelliceis].
29. Jun. e. *Apostolorum petri et pauli.* In super[pelliceis].
7. Jul. *f.* ('Translacio S. Thome' *erased.*)
8. Jul. g. *Festum reliquiarum.* In super[pellicei]s.
(26. Jul. d. '*Sc̄e anne,*' included) [1].
27. Jul. *e.* Sanctorum vij^{tem} dormiencium. 1519.
15. Aug. c. *Assumpcio sc̄e marie.* In super[pelliceis].
21. Sept. e. *Sc̄i mathei.* Placebo et dirige in superpell[iceis]. Obitus Regis Edwardi secundi fundatoris. [1327.]
3. Oct. *c.* Dedicacio ecclesie beate marie, prima dominica huius mensis. In superpell[iceis] [2].

[1] The festival of St. Anne, though enjoined for the Province of Dublin in 1351, was not made obligatory for England until the time of Abp. William Courtney in 1383. (Wilkins, *Concilia*, iii. 19, 178–9.)

[2] This Feast of the Dedication of St. Mary's Church, Oxford, in October, is entered in this kalendar some considerable time after the book was originally written. Dr. Shadwell tells us that there can be no question that the other dedication day, viz. July 27, lit. dom. *E.*, was commonly observed as St. Mary's Dedication at Oriel in the fifteenth century, as it was in the University generally. (See the Chancellor's Book, MS. *A.* Archiv.) July 27 was doubtless the original, or early, dedication. (Shadwell, *Calendar of Oriel College*, 1899, p. 18.) How then are we to account for this entry of the first Sunday in October as the day to be observed at a later period? Of course there *may* have been some fresh dedication of the church, after a desecration, about the beginning of the sixteenth century. But, if the handwriting of the inserted entry can be dated so low, I should be inclined to attribute it to the influence of an Act of King Henry VIII, which, in 1536, abolished the various old dedication anniversaries throughout the kingdom, and attempted to establish one uniform 'Feast Sunday' for local observance in all parishes. A provincial Synod, July 19, 1536, gave a similar direction (Wilkins, *Concilia*, iii. 824, 827). St. Paul's, and London generally, had adopted October 3 as a dedication

18. Oct. d. *S. luce evang*'. Placebo et dirige a socijs et scolaribus dñi doctoris dudley et missa in crastino. [Ric. Dudley, fellow of Oriel, precentor of Salisbury, d. 1536.]
19. Oct. e. *S' Frideswide.*
21. Oct. *g.* Sanctorum xi milia virginum. Placebo et dirige a socijs, cum missa in crastino, pro animabus Walteri [Lyhert, 1472] et Iohannis [Carpenter, 1476] Episcoporum, ac mr̄i Henrici [Sampson, 1482] quondam istius collegij prepositorum, quibus interesse tenentur scolares certi de aula bidelli.

(2. Nov. e. *All Souls not noticed*[1].)

21. Nov. *c.* Obitus Mr̄i Willelmi de leverton secundi prepositi [1332–48], cuius anniversarium capellani collegij tenentur celebrare.
29. Nov. *d.* Sc̄i saturnini. Placebo et dirige a socijs, et missa in crastino cum diacono et subdiacono pro henrico [burghersh, 1340] episcopo.
6. Dec. d. *Sc̄i nicholai.* In super[pelliceis]. festum 2^{plex}
8. Dec. f. *Concepcio sc̄e marie.* In super[pelliceis].
21. Dec. e. Sc̄i thome apostoli. Obitus Mri Ricardi martyn [socii ab a° 1479].
25. Dec. b. *Nativitas dñi.* In super[pelliceis].
26. Dec. *c.* Sc̄i stephani. In super[pelliceis].
27. Dec. d. *Sc̄i Iohannis.* In super[pelliceis].
28. Dec. *e.* S' Innocentium. In super[pelliceis].
29. Dec. *f.* ('*Sc̄i thome martiris*' erased.) In super[pelliceis].

The Bedel's Book (Bodl. 8vo, Rawl. 662).

We have already mentioned the Oxford Bedel's book which has been for some centuries in the Bodleian Library (8vo, Rawl. 662) in an early sixteenth-century binding. It contains two little printed pieces and a supplement of sixteenth-century manuscript, and was evidently the constant companion of a Bedel in the early years of King Henry VIII, before the Divorce of 1533, as well as afterwards.

The printed pieces are:—

(*a*) A small 8vo kalendar of eight leaves (✠ i—✠ 8), i. e. sig. ✠ from some little Sarum portos or breviary[2], containing in small gothic letter the *Tabula festorum mobilium* and *canon festorum*, the Sarum perpetual almanack, and the little treatise *De laude virtute et efficacia psalmorum*[3], which commonly together make up the kalendar sheet in Sarum

date as early as 1523 (ibid. iii. 702). In the kalendar of our Sarum Breviary (*mense Octob.*) we have noted such an entry made in ink, at the top of the page, in the copy of the 1531 folio at Exeter College (172, G. 6).

[1] The Feast of All Souls had been enjoined, however, at the Synod of Oxford in 1222. Harduin, *Conc.* vii. 117.

[2] See above, p. 19 *n.*

[3] See *Brev. Sarum*, ed. Cantab. 1880, fasc. II. pp. xxiii, xxiv.

breviaries of (e. g.) the first quarter of the sixteenth century. In the margin of the kalendar the *university* holidays are entered.

Next there is (*b*) a supply of fifty leaves of writing-paper on which the Bedel has made various entries for his own convenience, viz. forms for bidding bedes on certain commemorations. Notes on the Academic Kalendar, and *Formulae* at creation, so far as they concerned his own office—

(*c*) *Fratris Hieronymi Sauonaroli de Ferarijs ordinis predicatorum expositio in psalmos* Miserere *&c.*[1] (printed).

Then follow, on three fly-leaves, some more manuscript entries, viz. (*d*) Table of fees chargeable for degrees, and (*e*) Memoranda of payments received by the Bedel from persons graduating.

We will give here such portions of the little book as concern the history of Oxford.

[1] Editions of this work, printed soon after 1500, are found in Lambeth Palace Library:—one, *ex prelo Ascensiano* (xviii. 14, 29, 8°. 2.). Another, larger size (xxviii. 5, 2, 8°. 5.), besides several versions of it in English.

A PRINTED SARUM BREVIARY KALENDAR, CIR. 1505

WITH MS. NOTES BY AN OXFORD BEDEL.

(Bodl. 8vo, Rawl. 662.)

[The kalendar portion was transcribed by Miss A. F. Parker, in September, 1902: the Bedel's MS. notes are in square brackets.]

*** For twenty-five years I had been perplexed by the two lines which appear near the bottom of the next page, among other places,—'*Quinque bis, inde dias, bis septem,*' &c. But Dr. Magrath, the Provost of Queen's, has now happily discovered their interpretation, out of the ancient *Liber Obitalis* of his college (*mense Ianuarii*), where a rule to the following effect is given:—

From	Moon after Epiphany, reckon	*days*	*And you will reach, on the next—*
the 1st		5 × 2	Saturday, 'Alleluya *clausum.*'
„ 2nd		2	Sunday, 1st S. in Lent.
„ 3rd		2 × 7	„ Easter Day.
„ 4th		2 × 10	„ Rogation Sunday.
„ 5th		4	„ Whitsunday.

And if this reckoning brings you to a Sunday, that will be the day itself required.

The reader will be able to ascertain, from pp. 21, 22, 60–3, the names of the persons for whose souls the Dirge was to be performed at the places in the kalendar where the Bedel has written 'dirige' (e. g. at Jan. 21st and 24th).

JANUARY.

Prima dies mensis: & septima truncat vt ensis.

KL Ianuarius habet dies .xxxi. Luna .xxx.
Nox habet horas .xvi. dies vero .viij.

⟨1⟩	iij	A	Ianua.	Circūcisio. dñi. minus duꝑ.	[nō le.]
⟨2⟩		b	iiij no.	Octa. sancti stephani.	
⟨3⟩	xi	c	iij no.	Octa. sancti iohannis.	
⟨4⟩		d	ij no.	Octa. sanctorum innocentium.	
⟨5⟩	xix	e	Nonas	Octa. sctī thome mar. Sctī edvvardi.	[nō dis.]
⟨6⟩	viij	f	viij Id'	Epypha. domini. princi.	[nō le.]
⟨7⟩		g	vij Id'	Claues. lxx.	
⟨8⟩	xvi	A	vi Id'	Luciani pb̃ri cū so. eius. mēo. tantum.	
⟨9⟩	v	b	v Id'	Si dies dñicus infra octa. non eue. tunc	
⟨10⟩		c	iiij Id'	hac die legatur euāg. Uidit iohan.	
⟨11⟩	xiij	d	iij Id'	Sol in aquario.	
⟨12⟩	ij	e	ij Id'		
⟨13⟩		f	Idus	Octa. epy. ix. lec. Medie lec. de sctō hyla.	[le fe.]
⟨14⟩	x	g	xix kl	Februa. Felicis p̃s .iij. lec. Inui. simp̃.	[Resūpcio magorī.]
⟨15⟩		A	xviij kl	Sctī mauri ab. iij. lec. Inui. simp̃.	[nō le.]
⟨16⟩	xviij	b	xvij kl	Marcelli pape* & mar. iij. lec. Inui. simp̃.	⟨**pape* erased.⟩
⟨17⟩	vij	c	xvi kl	Sulpicij ep̃i et cōfes. iij. lec. Inui. simp̃.	
⟨18⟩		d	xv kl	Prisce virginis. Inui. simp̃. Prīa. lxx.	
⟨19⟩	xv	e	xiiij kl	Sctī vvlstāni ep̃i et cōfes. ix. lec.	[nō dis.]
⟨20⟩	iiij	f	xiij kl	Sctōrꝝ fabiani et sebastiani mar. ix. lec.	[nō le.]
⟨21⟩		g	xij kl	Agnetis virginis et mar. ix. lec.	[dirige. le fe]
⟨22⟩	xij	A	xi kl	Uincentij mar. ix. lec.	[& missa neⁿⁿ.]
⟨23⟩	i	b	x kl	Post primam lunā post epy. cōputa decē dies:	
⟨24⟩		c	ix kl	et sabb. seq. claudetur.	[dirige. nō dis.]
⟨25⟩	ix	d	viij kl	Cōuersio sancti pauli. Inui. triplex.	
⟨26⟩		e	vij kl	et mēo. de sancto Preiecto	
⟨27⟩	xvij	f	vi kl	Sancti iuliani ep̃i. Inui. duꝑ. iij. lec.	
⟨28⟩	vi	g	v kl	Sancte agnetis .ij. Inui. duꝑ. iij. lec.	
⟨29⟩		A	iiij kl	Claues. xl.	
⟨30⟩	xiiij	b	iij kl	Batildis regine ꝟgi. non mar. iiij. lec.	
⟨31⟩	iij	c	ij kl	Inui. simp̃.	

Quiqꝫ bis inde dias bis septē bis deca tetras
Si cadit in lucem dñi numerabis eādem
Omnia festa. iij. lec. que infra. lxx. cōtigerint habēt inuiť. simp̃. et matu. cum noc. vsqꝫ ad .iiij. fe. in capite ieiunij.
In iano claris calidisqꝫ cibis potiaris
Atqꝫ decēs potus post fercula sit tibi notus
Ledit ēn̄ medo tūc potus vti bene credo
Balnea tunc intres: et venā findere cures.

FEBRUARY.

Quarta subit mortē : ꝑsternit tertia fortem.

KL Februarius habet dies .xxviij. Luna .xxix.
Nox habet horas .xiiij. Dies vero .x.

⟨1⟩		d	Februa.	Brigide ꝟgis .iij. lec. Inui. simp̃. [nō dis.]
⟨2⟩	xi	e	iiij no.	Purifica. marie. maius d'. sz nō p'n. iij. lec. [nō le.]
⟨3⟩	xix	f	iij no.	Blasij ep̃i & mar. Inui. duplex. [le ffe.]
⟨4⟩	viij	g	ij no.	
⟨5⟩		A	Nonas	Agathe virginis et mar.
⟨6⟩	xvi	b	viij Id'	
⟨7⟩	v	c	vij Id'	¶ Ubicūqz prima luna fuerit post festā.
⟨8⟩		d	vi Id'	sctē agathe ꝑxima do. seq̃n. erit do. xl.
⟨9⟩	xiij	e	v Id'	
⟨10⟩	ij	f	iiij Id'	Scola. ꝟgi .iij. lec. Inui. simp̃. Sol in pis.
⟨11⟩		g	iij Id'	
⟨12⟩	x	A	ij Id'	[nō le.]
⟨13⟩		b	Idus	
⟨14⟩	xviij	c	xvi kl	Martij. Ualētini mar .iij. lec. Inui. dup̃.
⟨15⟩	vij	d	xv kl	
⟨16⟩		e	xiiij kl	Iuliane ꝟgi. & mar. Inui. dup̃. iij. lec.
⟨17⟩	xv	f	xiij kl	
⟨18⟩	iiij	g	xij kl	Annos ꝑtiri : per partes q̃ttuor equas.
⟨19⟩		A	xi kl	Cū poteris dn̄i : bissextus adesse docetur.
⟨20⟩	xij	b	x kl	[nō dis.]
⟨21⟩	i	c	ix kl	Ultima .lxx. [dirige.]
⟨22⟩		d	viij kl	Cathedra sctī petri. Inui. triplex .ix. lec. [nō le.]
⟨23⟩	ix	e	vij kl	[dirige.]
⟨24⟩		f	vi kl	Mathie apl'i. Inferius dup̃. festum.
⟨25⟩	xvij	g	v kl	Si bissextus fuerit .iiij. die a cathedra.
⟨26⟩	vi	A	iiij kl	sctī petri inclusiue fiat ſe. sctī mathie.
⟨27⟩		b	iij kl	et ff littera bis numeret̃. Post cineres. [dirige.]
⟨28⟩	xiiij	c	ij kl	neuma : post crucē : postqz luciam. [nō le.] Mercurij et veneris : sabbato ieiunia fient.

¶ Si festum purificationis beate marie infra .lxx. cōtig. semper dicitur sequētia ad missam : sil'r fiet in annunciatione eiusdem.

¶ Quodcunqz fes .ix. lect̃. a capite ieiunij vsqz ad passionem dn̄i euenerit licet dup̃. fe. fuerit : semper fiat solēnis mēo. de ieiunio ad vtrasqz vs̄ & ad matu. sed nō ad missam. Nā post missam de fes. dicitur missa de ieiunijs vtraqz ad principale altare.

Nascitur occulta febris tibi februo multa
Potibus ac escis : minui si tūc bene nescis
Frigus & horrorē fuge : pollice funde cruorē
Suge fauum mellis quo morbum pectore pellis.

MARCH.

Primus madentē : disrūpit q̄ttuor[1] bibentē.

KL Martius habet dies .xxxi. Luna .xxx.
Nox habet horas .xij. Dies .xij.

⟨1⟩	iij	d	Martij.	Dauid eꝑi .ix. lec.	[dirige. nō le.]
⟨2⟩		e	vi no.	Cedde eꝑi et cōfes. ix. lec.	[nō le.]
⟨3⟩	xi	f	v no.		
⟨4⟩		g	iiij no.		
⟨5⟩	xix	A	iij no.		
⟨6⟩	viij	b	ij no.		
⟨7⟩		c	Nonas	Perpetue felici. ✠gi. et mar .iij. lec.	[nō le.]
⟨8⟩	xvi	d	viij Id'		
⟨9⟩	v	e	vij Id'		
⟨10⟩		f	vi Id'		
⟨11⟩	xiij	g	v Id'	Claues pas. Sol. in ariete. Eq̄noctiū.	[dirige.]
⟨12⟩	ij	A	iiij Id'	Gregorij[2] pape * & cōfes. inferius duꝑ.	⟨* *pape* erased.⟩
⟨13⟩		b	iij Id'		
⟨14⟩	x	c	ij Id'	Ultima quadragesima.	
⟨15⟩		d	Idus		
⟨16⟩	xviij	e	xvij kl	Aprilis.	
⟨17⟩	vij	f	xvi kl	Introitus Noe in archam.	[dirige. nō le.]
⟨18⟩		g	xv kl	Edvvardi regis & mar. ix. lec.	
⟨19⟩	xv	A	xiiij kl		
⟨20⟩	iiij	b	xiij kl	Cuthberti eꝑi & cōfes .ix. lec.	
⟨21⟩		c	xij kl	Benedicti abbatis. ix. lec. xvi	
⟨22⟩	xij	d	xi kl	Primū | pascha. v	
⟨23⟩	i	e	x kl	Hic adam creatur.	
⟨24⟩		f	ix kl	xiij	
⟨25⟩	ix	g	viij kl	Annuncia. do. minꝰ duꝑ. ij	
⟨26⟩		A	vij kl	Uigilia.	
⟨27⟩	xvij	b	vi kl	Resurre. dñi princi. duꝑ. x	
⟨28⟩	vi	c	v kl		
⟨29⟩		d	iiij kl	xviij	
⟨30⟩	xiiij	e	iij kl	vij	
⟨31⟩	iij	f	ij kl		

Proxima do. post primam ī posteriori parte huius locatam: erit pascha.

Martius humores gignit: variosq3 dolores.
Sume cibum pure: cocturas si placet vre.
Balnea sunt sana: sed que superflua vana.
Uena nec abdenda: nec potio sit tribuenda.

[1] Read *quarta*: i. e. March 28th, the 4th day from the end of the month is an unlucky one.

[2] For 'Gregorij' this printed kalendar has the misprint 'Bregorij.'

APRIL.

Denus et vndenus: est mortis vulnere plenus.

KL Aprilis habet dies .xxx. Luna .xxix.
Nox habet horas .x. Dies vero .xiiij.

⟨1⟩		g	Aprilis.			xv
⟨2⟩	xi	A	iiij no.			iiij
⟨3⟩		b	iij no.	Sctī richardi epi et cōfes. ix. lec.		
⟨4⟩	xix	c	ij no.	Sctī ambrosij epi & ꝺfe. ife d'. ix. l'.		xij
⟨5⟩	viij	d	Nonas	☾ Nota ꝙ si aliqd' festū vel ie-		i
⟨6⟩	xvi	e	viij Id'	iuniū in ebd'. pas. eue. nichil fiat		
⟨7⟩	v	f	vij Id'	de fest. vl' de ieiu. nec post nec añ		ix
⟨8⟩		g	vi Id'	nisi duplex. fe. fue. tunc enī festū		
⟨9⟩	xiij	A	v Id'	differaī vsqꝫ post octa. pas. de ie-		xvij
⟨10⟩	ij	b	iiij Id'	iunio vero nichil fiat eo anno.		vi
⟨11⟩		c	iij Id'		[dirige]	
⟨12⟩	x	d	ij Id'	Sol in thauro.		xiiij
⟨13⟩		e	Idus			iij
⟨14⟩	xviij	f	xviij kl	Maij. Tiburtij valeī. & maximi mrꝰ.		
⟨15⟩	vij	g	xvij kl	Claues roga. iij. l'. inui. d'.		xi
⟨16⟩		A	xvi kl			
⟨17⟩	xv	b	xv kl			xix
⟨18⟩	iiij	c	xiiij kl			viij
⟨19⟩		d	xiij kl	Sctī alphegi archiepi & mī. iij. l'c. inui. d'.		
⟨20⟩	xij	e	xij kl			
⟨21⟩	i	f	xi kl			
⟨22⟩		g	x kl			
⟨23⟩	ix	A	ix kl	Sctī georgij. festū duplex.		
⟨24⟩		b	viij kl			
⟨25⟩	xvij	c	vij kl	Sctī marci euā. Inferiꝰ du. Ieiuniū.		
⟨26⟩	vi	d	vi kl	Letania maior. Ultimū pascha.		
⟨27⟩		e	v kl			
⟨28⟩	xiiij	f	iiij kl	Sctī vitalis mar cū regie chori .iij. l'c.		
⟨29⟩	iij	g	iij kl	Egressio noe de archa.	[nō le]	
⟨30⟩		A	ij kl		[dirige]	

Se probat in vere vires aprilis habere.
Cuncta renascūtur: cunctiqꝫ pori reserantur.
In quo scalpescit corpus: sanguis quoqꝫ crescit
Ergo soluatur venter: cruor imminuatur.

MAY [1].

Tertius occidit: et septimus ora relidit.

KL Mayus habet dies .xxxi. Luna .xxx.
Nox habet horas .viij. Dies vero .xvi.

⟨1⟩	xi	b	Maij	Philippi & Iacobi apl'or^{r}. infe. du.
⟨2⟩		c	vi no.	
⟨3⟩	xix	d	v no.	Inuētio crucis. min^{o} du. mēo. de mar. ale-
⟨4⟩	viij	e	iiij no.	xādro: euentio.
⟨5⟩		f	iij no.	
⟨6⟩	xvi	g	ij no.	Iohānis ante portā latinā. inui. tri.
⟨7⟩	v	A	Nonas	**Iohānis de beuerlaco.* iij. lec. cū. reg. cho.
⟨8⟩		b	viij Id'	primi Art. Magistri Oxoñ. ⟨*in a later hand, in pencil⟩
⟨9⟩	xiij	c	vij Id'	Trāsla. sctī nicolai. cū reg. cho. nō Sarū.
⟨10⟩	ij	d	vi Id'	Gordiani [2] & epy. iij. lec. ĩui. d'. Prīa pēthe.
⟨11⟩		e	v Id'	
⟨12⟩	x	f	iiij Id'	Nerei & achil. atq; pan. iij. lec. inui. du.
⟨13⟩		g	iij Id'	Sol in geminis.
⟨14⟩	xviij	A	ij Id'	ℂ Notandū est q festū transla. sctī ced-
⟨15⟩	vij	b	Idus	de eꝑi & cōfes. sp debet celebrari dñica p-
⟨16⟩		c	xvij Iunij	xima añ asceñ dñi .iij. lec. cum re-
⟨17⟩	xv	d	xvi kl	gimine chori nō Sarū s; sinodale.
⟨18⟩	iiij	e	xv kl	
⟨19⟩		f	xiiij kl	Dūstani archieꝑi & cōfes. ix. lec. memo. de
⟨20⟩	xij	g	xiij kl	sancta potētiana.
⟨21⟩	i	A	xij kl	Obitus regis henrici. anno dñi. 1471. (littera
⟨22⟩		b	xi kl	dñicalis f. tūc. 4. fe. roga.)
⟨23⟩	ix	c	x kl	
⟨24⟩		d	ix kl	
⟨25⟩	xvij	e	viij kl	Aldelmi eꝑi. med' lec. de sancto vrbano.
⟨26⟩	vi	f	vij kl	Augustini anglor^{r} eꝑi. fes. du. infe.
⟨27⟩		g	vi kl	
⟨28⟩	xiiij	A	v kl	Hermani eꝑi & cōfes. iij. lec. inui. du.
⟨29⟩	iij	b	iiij kl	
⟨30⟩		c	iij kl	
⟨31⟩	xi	d	ij kl	Petronille virg. nō mar. iij. lec. cū nocẽ. cū extra octa. sctē tri. & cor. xꝑi contige.

Mayo secure laxari sit tibi cure.
Scindatur vena: sed balnea dentur amena.
Cum calidis rebus sint fercula seu speciebus.
Potibus astricta sit saluia cum benedicta.

[1] It will be observed that the Bedel has made no MS. entries respecting lectures and exercises in this kalendar from May 1 to June 10, inclusive.

[2] The printed kalendar has here the misprint 'Bordiani' for 'Gordiani.'

JUNE.

Denus pallescit: quindenus federa nescit.

KL Iunius habet dies .xxx. Luna .xxix.
Nox hꝫ horas .vi. Dies vero .xviij.

⟨1⟩		e	Iunij	Nichomedis mar. iij. lec. Inuita.
⟨2⟩	xix	f	iiij no.	Marcellini & petri mar. iij. lec. Inui. duꝑ.
⟨3⟩	viij	g	iij no.	
⟨4⟩	xvi	A	ij no.	
⟨5⟩	v	b	Nonas	Bonifacij so. mar. Inuita. duꝑ. iij. lec.
⟨6⟩		c	viij Id'	
⟨7⟩	xiij	d	vij Id'	
⟨8⟩	ij	e	vi Id'	Medardi & gil. ꝭfes. iij. lec. Inui. simꝑ.
⟨9⟩		f	v Id'	Trāsla. sctī edmūdi mēo. & medie lec.
⟨10⟩	x	g	iiij Id'	de mar. primo & feli. Inui. tri.
⟨11⟩		A	iij Id'	Barnabe apl'i. Inui. triꝑ. ix. lec. [non le.]
⟨12⟩	xviij	b	ij Id'	Basilidis cirini & nabo. iij. lec. Inui. duꝑ.
⟨13⟩	vij	c	Idus	Ultima pēthe. sol in cācro. Solsticium[1]. [nō le.][2]
⟨14⟩		d	xviij kl	Iulij. Basilij eꝑi. iij. lec. Inui. sim.
⟨15⟩	xv	e	xvij kl	Uiti & modesti atqꝫ cre. iij. lec. Inui. duꝑ.
⟨16⟩	iiij	f	xvi kl	Trāsla. sctī richardi. Medie l'c. de sctō cy-
⟨17⟩		g	xv kl	rico & iulita .ix. lec.
⟨18⟩	xij	A	xiiij kl	Marci & marcel. fra. Inui. du. iij. lec.
⟨19⟩	i	b	xiij kl	Geruasij & ꝑthasij fra. Inui. duꝑ. iij. lec.
⟨20⟩		c	xij kl	Trāsla. sctī edvvardi regis & mar. ix. lec.
⟨21⟩	ix	d	xi kl	nisi facte fuerint in .lx.
⟨22⟩		e	x kl	
⟨23⟩	xvij	f	ix kl	Etheldrede ꝟgi. iij. lec. cū noc. Uigilia.
⟨24⟩	vi	g	viij kl	Natiuitas sctī ioh'is baptiste. minꝰ du.
⟨25⟩		A	vij kl	
⟨26⟩	xiiij	b	vi kl	Iohānis & pauli mar. Inui. du. iij. lec.
⟨27⟩	iij	c	v kl	
⟨28⟩		d	iiij kl	Leonis pape* & cōfes .iij. lec cum. noc. ⟨* *pape* erased.⟩
⟨29⟩	xi	e	iij kl	Apl'orꝝ petri & pauli. minꝰ duꝑ .ix. lec.
⟨30⟩		f	ij kl	Cōmemoratio sctī pauli. Inui. tri. ix. lec.

Potio que gentes turbat (ceu medo) bibentes.
Iunius vt suadet fugitur tibi: te cꝫ tardet.
Ne noceat colera valet ista refectio vera.
Lactuce frondes ede: ieiunus bibe fontes.

[1] 'Solfricium' is printed for 'Solsticium.'

[2] The absence of *marginalia* from this point (June 13) to November 6 is distinctive of this kalendar. Other copies provide for lectures in the long vacation.

JULY.

Tredecimus mactat: iulij denus labefactat.

KL Iulius habet dies .xxxi. Luna .xxx.
Nox habet ho. viij. Dies vero .xvi.

⟨1⟩	xix	g	Iulij	Octa. sctī ioh'is baptiste. Inui. dup̄. iij. l'c.
⟨2⟩	viij	A	vi no.	Uisitatio beate marie maius dup̄.
⟨3⟩		b	v no.	
⟨4⟩	xvi	c	iiij no.	Trāsla. et ordina. sctī marti. ix. lec.
⟨5⟩	v	d	iij no.	
⟨6⟩		e	ij no.	Octa. apl'orꝝ petri & pauli. Inui. tri. ix. lec.
⟨7⟩	xiij	f	Nonas	Trāslatio sctī thome mar. minus dup̄.*
				⟨*This line is struck through.⟩
⟨8⟩	ij	g	viij Id'	Dn̄ica .i. post festū trāsla. sctī thome cele-
⟨9⟩		A	vij Id'	bretur festū reliquiarꝝ maiꝰ dup̄.
⟨10⟩	x	b	vi Id'	Septē fratrū. Inuita. dup̄. iij. lec.
⟨11⟩		c	v Id'	Trāsla. sctī bn̄dicti .ix. lec. nisi facta fuerit
⟨12⟩	xviij	d	iiij Id'	in .xl. & tūc fiūt. iij. lec. & Inui. du.
⟨13⟩	vij	e	iij Id'	
⟨14⟩		f	ij Id'	Sol. in leone. Dies caniculares.
⟨15⟩	xv	g	Idus	Transla. sctī svvituni & so. ix. lec.
⟨16⟩	iiij	A	xvij kl	Augusti.
⟨17⟩		b	xvi kl	Kenelmi regis & mar. Inui. dup̄. iij. lec.
⟨18⟩	xij	c	xv kl	Arnulphi ep̄i & mar. iij. lec. Inui. sim.
⟨19⟩	i	d	xiiij kl	
⟨20⟩		e	xiij kl	Margarethe ỽgi. & mar. ix. lec.
⟨21⟩	ix	f	xij kl	Praxedis ỽgi. nō. mar. iij. lec. Inui. simp̄.
⟨22⟩		g	xi kl	Marie magdalene. Inuita. tri. ix. lec.
⟨23⟩	xvij	A	x kl	Apollinaris ep̄i & mar. iij. lec. Inui. sim.
⟨24⟩	vi	b	ix kl	Xp̄ine ỽgi. iij. lec. cū. noc. Uigilia.
⟨25⟩		c	viij kl	Iacobi apl'i. Inferius dup̄. ix. lec.
⟨26⟩	xiiij	d	vij kl	Anne matris marie. Inui. tri. ix. lec.
⟨27⟩	iij	e	vi kl	Septem dormientiū. Inui. dup̄. iij. lec.
⟨28⟩		f	v kl	Sansonis ep̄i. Inui. dup̄. iij. lec.
⟨29⟩	xi	g	iv kl	Felicis simpli. & fau. Inui. dup̄. iij. lec.
⟨30⟩		A	iij kl	Abdon & sennes. Inui. dup̄. iij. lec.
⟨31⟩	xix	b	ij kl	Germani ep̄i & cōfes. iij. lec.

Cui vis solamen | suades iuli medicamen.
Uenam non scindat: nec ventrē potio ledat.
Somnū cōpescat: et balnea cuncta pauescat.
Sitꝯ recens vnda simul allia: saluia mūda.

AUGUST.

Prima vetat fortem: perditꝯ secunda cohortem.

KL Augustus habet dies .xxxi. Luna .xxx.
Nox habet horas .x. Dies vero .xiiij.

⟨1⟩	viij	c	Augusti	Ad vincula sancti petri. Inui. tri. ix. lec.
⟨2⟩	xvi	d	iiij no.	Stephani pape*. & mar. Inui. du. iij. lec.
				⟨** pape* erased.⟩
⟨3⟩	v	e	iij no.	Inuentio sctī stephani ꝑtho .ix. lec.
⟨4⟩		f	ij no.	
⟨5⟩	xiij	g	Nonas	Fe. niuis marie virg. sctī osvvaldi. inui. du.
⟨6⟩	ij	A	viij Id'	Trāsfiguratio dñi. minus duplex.
⟨7⟩		b	vij Id'	Noīs iesu. maiꝰ du. ix. lec. donati eꝑi.
⟨8⟩	x	c	vi Id'	Ciriaci socijs mar. inui. du. iij. lec.
⟨9⟩		d	v Id'	Romani mar. iij. lec. cū noc. Uigilia.
⟨10⟩	xviij	e	iiij Id'	Laurentij mar. Inui. tri. ix. lec.
⟨11⟩	vij	f	iij Id'	Tyburtij mar. inui. du. iij. l'c.
⟨12⟩		g	ij Id'	
⟨13⟩	xv	A	Idus	Ipoliti so. ꝯ eius mar. inui. du. iij. l'c.
⟨14⟩	iiij	b	xix kl	Septembris. Eusebij p̃sby. Uigilia.
⟨15⟩		c	xviij kl	Assumptio beate marie. princi. du.
⟨16⟩	xij	d	xvij kl	Sol in virgine.
⟨17⟩	i	e	xvi kl	Octa. sctī laurentij mēo. tm̄.
⟨18⟩		f	xv kl	Agapiti mar. memo. tm̄.
⟨19⟩	ix	g	xiiij kl	Magni martyris. memo. tm̄.
⟨20⟩		A	xiij kl	
⟨21⟩	xvij	b	xij kl	
⟨22⟩	vi	c	xi kl	Octa. sctē marie. ix. lec. memo. de sctīs.
⟨23⟩		d	x kl	Timothei & apolinaris. cū noc. Uigilia.
⟨24⟩	xiiij	e	ix kl	Bartholomei apl'i. inferiꝰ du. ix. lec.
⟨25⟩	iij	f	viij kl	
⟨26⟩		g	vij kl	
⟨27⟩	xi	A	vi kl	Ruphi mar. inui. du. iij. lec.
⟨28⟩		b	v kl	Augustini eꝑi & doc. infe. du. ix. lec.
⟨29⟩	xix	c	iiij kl	Decol. sctī iohānis bapti. inui. tri. ix. lec.
⟨30⟩	viij	d	iij kl	Felicis & adaucti mar. inui. du. iij. lec.
⟨31⟩		e	ij kl	Cuthburge virg. nō m̃r. inui. du. iij. lec.

Quisquis in augusto viuat medicamine iusto.
Raro dormitet: estum | coitū quoꝯ vitet.
Balnea nō curet: nec longa comestio duret.
Nemo laxari debet: nec fleubothomari.

SEPTEMBER.

Tertia septembris: et denus fert mala membris.

KL September habet dies .xxx. Luna .xxx.
Nox habet horas .xij. Dies vero .xij.

⟨1⟩	xvi	f	Septemb.	Egidij abbatis .ix. lec.
⟨2⟩	v	g	iiij no.	
⟨3⟩		A	iij no.	
⟨4⟩	xiij	b	ij no.	Trāsla. sctī cuthberti. ix. l'c. nisi fue. in .xl.
⟨5⟩	ij	c	Nonas	Bertini abbatis .iij. lec. cū noc.
⟨6⟩		d	viij Id'	Dies caniculares finiūtur.
⟨7⟩	x	e	vij Id'	
⟨8⟩		f	vi Id'	Natiuitas sctē marie virg. maiº duꝑ.
⟨9⟩	xviij	g	v Id'	Gorgonij mar. mēo. tm̄. Eq'noc. autū. Stˢ bertelin ⟨?⟩ Staffordie[1].
⟨10⟩	vij	A	iiij Id'	
⟨11⟩		b	iij Id'	Prothi & hiacinti. mēo. tm̄.
⟨12⟩	xv	c	ij Id'	
⟨13⟩	iiij	d	Idus	
⟨14⟩		e	xviij kl	Octob. Exalt̄. crucis. minº duꝑ. ix. l'. Sol in lib.
⟨15⟩	xij	f	xvij kl	Octa. natī. Inui. tri. mēo. de sctō nicho.
⟨16⟩	i	g	xvi kl	Edithe virgi. nō martij. ix. lec.
⟨17⟩		A	xv kl	Lamberti ep̄i & mar. iij. lec. Inui. sim.
⟨18⟩	ix	b	xiiij kl	Obserua mēsis noni ieiunia semper.
⟨19⟩		c	xiij kl	Post exaltatā feria quarta *lucem* *. *crucem ⟨written in pencil against *lucem*, in a comparatively modern hand⟩. Of course the reference is to *exaltatio crucis*.
⟨20⟩	xvij	d	xij kl	Uigilia.
⟨21⟩	vi	e	xi kl	Mathei apl'i & euāg. Inferius duꝑ.
⟨22⟩		f	x kl	Mauricij sociorūꝯ eius mar. ix. lec.
⟨23⟩	xiiij	g	ix kl	Tecle virg. nō mar. iij. lec. cū. noc.
⟨24⟩	iij	A	viij kl	
⟨25⟩		b	vij kl	Firmini ep̄i & mar. iij. lec. Inui. simꝑ.
⟨26⟩	xi	c	vi kl	Cypriani & iusti. Inui. du. iij. lec.
⟨27⟩		d	v kl	Cosme & damiani fra. Inui. du. iij. lec.
⟨28⟩	xix	e	iiij kl	
⟨29⟩	viij	f	iij kl	Michaelis archāgeli. Inferius du.
⟨30⟩		g	ij kl	Hieronymi p̄sby. Inferius du. ix. lec.

Fructus maturi septembri sunt valituri.
Et pira cum vino: panis cum lacte caprino.
Quāqꝫ dat vrtica tibi potio fertur amica.
Tunc venam pandas: speciem cū semine mandas.

[1] St. Bertelin or Bettelin, hermit and patron of Stafford, ministered to St. Guthlac. The saint had prescience that Bettelin intended to murder him with a razor, but having brought him to a better mind he employed him to shave him for the remainder of his days, circ. 800. See Cardinal Newman's *Life of St. Bettelin*, among *English Hermit Saints*, 12°, 1844, with verses by Father Dalgairns. See also Newman's *Provisional Calendar of English Saints* (1843), at Sept. 9th. *Lives* (ed. 1901), vi. p. 386.

OCTOBER.

Tertius & denus: est sicut mors alienus.

KL October habet dies .xxxi. Luna .xxx.
Nox habet horas .xiiij. Dies vero .x.

⟨1⟩	xvi	A	Octob.	Remigij germa. ve. & ba. ix. lec.
⟨2⟩	v	b	vi no.	Leodegarij mar. et pōtī. iij. lec. Sctī tho-
⟨3⟩	xiij	c	v no.	me herfordeñ. nō sarū sed sinod'.
⟨4⟩	ij	d	iiij no.	
⟨5⟩		e	iij no.	
⟨6⟩	x	f	ij no.	Fidis virginis & mar. iij. lec. Inui. simp̄.
⟨7⟩		g	Nonas	Marci et marcel. Inuita. dup̄. iij. lec.
⟨8⟩	xviij	A	viij Id'	
⟨9⟩	vij	b	vij Id'	Dionysij so. mar. ix. lec.
⟨10⟩		c	vi Id'	Gereonis so. mar. iij. lec. Inuita. simp̄.
⟨11⟩	xv	d	v Id'	Nichasij so. Inui. dup̄. iij. lec.
⟨12⟩	iiij	e	iiij Id'	
⟨13⟩		f	iij Id'	Trāsla. sctī edvvardi regis & ꝑfes. ife. du.
⟨14⟩	xij	g	ij Id'	Calixti papꝰ*. Inui. d'. iij. l'. Sol ī scorpiōe.
				⟨**pap.* erased.⟩
⟨15⟩	i	A	Idus	Uulfranni ep̄i. ix. lec.
⟨16⟩		b	xvij kl	Nouēb. Michael' in mōte tūba. ix. lec.
⟨17⟩	ix	c	xvi kl	Trāsla. sctē etheldrede. ix. lec.
⟨18⟩		d	xv kl	Luce euangeliste inferius dup̄.
⟨19⟩	xvij	e	xiiij kl	Fredesvvide virginis. ix. lec.
⟨20⟩	vi	f	xiij kl	
⟨21⟩		g	xij kl	Undecim milia ꝛgi. Inui. dup̄. iij. lec.
⟨22⟩	xiiij	A	xi kl	
⟨23⟩	iij	b	x kl	Romani ep̄i & cōfes. iij. lec. cum noc.
⟨24⟩		c	ix kl	
⟨25⟩	xi	d	viij kl	Crispini & crispiniani. Medie lec. de sctō
⟨26⟩		e	vij kl	iohāne beuerlaco. ix. lec.
⟨27⟩	xix	f	vi kl	Uigilia.
⟨28⟩	viij	g	v kl	Simonis & iude infe. dup̄.
⟨29⟩		A	iiij kl	
⟨30⟩	xvi	b	iij kl	
⟨31⟩	v	c	ij kl	Quintini mar. iij. lec. cū noc. Uigilia.

October vina prebet cum carne ferina.
Necnon aucina caro tunc valet vt volucrina.
Quāuis sit sana: tamen ipsa repletio vana.
Quātum fas comede: sed non precordia lede.

NOVEMBER.

Scorpius est quintus : & tertius est nece cinctus.

KL Nouember habet dies .xxx. Luna .xxx.
Nox habet horas .xvi. Dies vero .viij.

⟨1⟩		d	Nouēb.	Oīm sanctorꝝ. maius duꝑ. ix. lec.
⟨2⟩	xiij	e	iiij no.	Commemoratio aīarꝝ. ix. lec.
⟨3⟩	ij	f	iij no.	Uuenefrede ꝟginis & mar. ix. lec.
⟨4⟩		g	ij no.	
⟨5⟩	x	A	Nonas	Ð ⟨A black-letter *D* here (5th)⟩[1]
⟨6⟩		b	viij Id'	Leonardi abbatis. ix. lec. [nō̂ le]
⟨7⟩	xviij	c	vij Id'	
⟨8⟩	vij	d	vi Id'	Quattuor corona. mar. Inui. du. iij. lec. [nō̂ le]
⟨9⟩		e	v Id'	Theodori mar. iij. lec. Inui. simꝑ.
⟨10⟩	xv	f	iiij Id'	
⟨11⟩	iiij	g	iij Id'	Martini eꝑi & ꝰfes. Inui. triꝑ. ix. lec.
⟨12⟩		A	ij Id'	
⟨13⟩	xij	b	Idus	Bricij eꝑi et cōfes. Inui. duꝑ. iij. lec. [dirige]
⟨14⟩	i	c	xviij kl	December. Sol in sagittario.
⟨15⟩		d	xvij kl	Machuti eꝑi & cōfes. ix. lec.
⟨16⟩	ix	e	xvi kl	Edmūdi archieꝑi. Inui. triꝑ. ix. lec. [misa][2]
⟨17⟩		f	xv kl	Hugonis eꝑi & cōfes. ix. lec.
⟨18⟩	xvij	g	xiiij kl	Octa. sctī mar. eꝑi. Inui. duꝑ. iij. lec.
⟨19⟩	vi	A	xiij kl	[nō̂ le] ⟨? does this *nō̂ le* refer to the 19th or 20th day⟩ [misca] ⟨? mista⟩
⟨20⟩		b	xij kl	Edmundi regis. ix. lec.
⟨21⟩	xiiij	c	xi kl	
⟨22⟩	ij	d	x kl	Cecilie virginis & mar. ix. lec.
⟨23⟩		e	ix kl	Clementis pape*. ix. lec. Incipit hyems. [nō̂ le] ⟨**pape* erased⟩
⟨24⟩	xi	f	viij kl	r. iij. l'c. Griso. ma. (Inui. sim. hꝫ dies. xci.)
⟨25⟩		g	vij kl	Katherine ꝟgis & mar. ix. lec. [nō̂ le]
⟨26⟩	xix	A	vi kl	Lini pape* & mar. iij. lec. Inui. simꝑ.
⟨27⟩	viij	b	v kl	⟨**pape* erased⟩
⟨28⟩		c	iiij kl	
⟨29⟩	xvi	d	iij kl	Saturnini & sisinnij. lec. Uigil'.
⟨30⟩	v	e	ij kl	Andree apl'i. Infe. duꝑ. ix. lec. [nō̂ le]

Post festū lini : erit semper aduentus dñi . Aspiciens.
Uis sanus fieri ? curetur reuma nouembri.
Quodqꝫ nocens vita : tua sit seruata dieta.
Balnea cum venere ; tunc nulli prosit habere.
Potio tunc sana : nec iusta minutio vana.

[1] 'D' here indicates a *dies malus*, one of the unlucky 'Egyptian' days, of which there were two in every month 'Scorpius est quintus.' But *tertius*, i.e. Nov. 28, the third from the end of the month, has no '*D*' to it.

[2] *misa* (Nov. 16) probably marks the mass for Humfry and Lewis Charleton.

DECEMBER.

Septimus exanguis: virosus denus et anguis.

KL December habet dies .xxxi. Luna .xxx.
Nox habet horas .xviij. Dies vero .vi.

⟨1⟩		f	December	
⟨2⟩	xiij	g	iiij no.	
⟨3⟩	ij	A	iij no.	
⟨4⟩	x	b	ij no.	Depositio sctī osmūdi ep̄i & ꝯfes. ix. lec.
⟨5⟩		c	Nonas	
⟨6⟩	xviij	d	viij Id'	Nicolai ep̄i. Inui. trip̄. ix. lec.
⟨7⟩	vij	e	vij Id'	Octa. sctī andree apl'i. Inui. dup̄. iij. lec.
⟨8⟩		f	vi Id'	Cōceptio btē marie. minus dup̄. ix. lec.
⟨9⟩	xv	g	v Id'	
⟨10⟩	iiij	A	iiij Id'	
⟨11⟩		b	iij Id'	
⟨12⟩	xij	c	ij Id'	Sol in capricorno. Solsticium.
⟨13⟩	i	d	Idus	Lucie virginis et mar.
⟨14⟩		e	xix kl	Ianuarij.
⟨15⟩	ix	f	xviij kl	
⟨16⟩		g	xvij kl	O sapïa. Nulle deinceps fiāt p̄ces ad vs̄.
⟨17⟩	xvij	A	xvi kl	[Massa][1]
⟨18⟩	vi	b	xv kl	
⟨19⟩		c	xiiij kl	
⟨20⟩	xiiij	d	xiij kl	Uigilia.
⟨21⟩	iij	e	xij kl	Thome ap̄'i. Inferius dup̄. ix. lec.
⟨22⟩		f	xi kl	
⟨23⟩	xi	g	x kl	
⟨24⟩		A	ix kl	Uigilia.
⟨25⟩	xix	b	viij kl	Natiuitas dn̄i nostri iesu xp̄i. p'n. du.
⟨26⟩	viij	c	vij kl	Stephani ꝑthomar. minus dup̄.
⟨27⟩		d	vi kl	Iohānis apl'i et euāgeliste. minus du.
⟨28⟩	xvi	e	v kl	Sctōr̄ innocentiū mar. minus du.
⟨29⟩	v	f	iiij kl	Thome archiep̄i et mar. minus du.
⟨30⟩		g	iij kl	
⟨31⟩	xiij	A	ij kl	Siluestri pape* et cōfes. ix. lec. ⟨*erased⟩

Sane sunt membris res calide mense decembris.
Frigus vitetur: capitalis vena sectetur.
Lotio sit vana nec plurima potio sana.
Sit tepidus potus: nā frigus abhorreo totus.

[1] *Massa* (17 Dec.) refers to the *requiem* for Henry de Lacy.

After the annotated Sarum Kalendar there are inserted fifty leaves of writing-paper, of which the first is torn out, and others numbered 1–7 are blank. Then the Bedel's *memoranda* begin in a hand of the early part of the sixteenth century:—

* 8° Rawl. 662, p. 8.

* Prefixed is this formula for the Bedel to proclaim the

* *In vigilia sancti martini.*

HODIE orandum est pro omnibus benefactoribus huius alme vniuersitatis, tam pro viuis, quam pro defunctis.

Et 1° pro sanctissimo patre nostro ⟨pape⟩ leone x°[1] cum cardinalium vniuersali contubernio.

Nec non et pro reverendissimo in Christo patre et domino, domino Willelmo divina providentia Cantuariensi archiepiscopo, totius anglie primate, quondam huius alme vniuersitatis cancellario dignissimo, nuper defuncto[2].

Ac etiam pro sanctissimo patre et domino, domino Iohanne lincolniensi episcopo, nostro diocesano, ac huius alme vniuersitatis cancellario dignissimo[3].

Et pro venerabili patre et domino, domino W° lincolniensi episcopo ac diocesano nostro defuncto[4].

Et pro venerabili patre et domino, domino Edmundo Sarum episcopo defuncto[5].

2°. Orabimus pro bono et prospero statu metuendissimi regis nostri henrici octavi[6].

et domine anne ⟨*altered to* iane⟩ consortis regis nostri[7].

* p. 9. *⟨In an older-fashioned hand begins the Bedel's bidding of bedes or proclamation for the same occasion (*Nov.* 10), in an earlier form.⟩

HODIE (hoc est in vigilia sc̄i Martini episcopi) orandum est pro omnibus benefactoribus huius alme vniuersitatis, tam pro viuis, quam pro defunctis.

Et primum pro sanctissimo patre nostro ⟨papa⟩ leone decimo ⟨. . . &c., &c., *as above, only mentioning* Abp. William Warham *as still chancellor*, and William [Smyth] as bishop of Lincoln *still living*, i. e. between 1513–28⟩.

[1] Leo X reigned 1513–21.

[2] Abp. Warham was chancellor of Oxford 1506 till his death in August, 1532.

[3] Bp. Langland was chancellor 1532–47. [4] Bp. Smyth, d. 1528.

[5] Bp. Audley, d. 1523. [6] King Henry VIII succeeded in 1509.

[7] Anne Boleyn was married in 1529, and crowned in 1533; Jane Seymour married in 1536, d. October 14, 1537.

Secundo orabimus pro prospero statu metuendissimi regis nostri henrici octavi,

et Domine Katerine, consortis regis nostri [1].

Tercio orabimus pro animabus omnium benefactorum defunctorum,

et specialius pro anima aluredi regis, huius alme vniuersitatis primi fundatoris [2].

et pro anima Regis henrici quarti, huius alme vniuersitatis benefactoris [3].

et pro animabus regis Henrici septimi [4];

domine elisabeth consortis sue [5]

et domine margarete, matris regis henrici sexti [6],

et pro animabus venerabilium patrum ac dominorum

domini H. bewforth, cardinalis, et wintonensis episcopi [7].

domini Io. Kempe cantuariensis archiepiscopi [8].

domini thome Kempe, londoniensis episcopi [9].

et domini Iohannis de Strathaia wintoniensis episcopi [10].

et magistri Ric. hothfelde, olim archidiachoni middilsexue [11].

humfridi, quondam ducis gloucestrie [12].

ac pro animabus

domine Ele de langsypath, olim warwici comitisse [13].

Simonis de yslepe [14],

Walteri Shelton [15],

henrici roberi [16],

Io. Danvers, et Iohanne consortis sue [17],

et non solum pro hijs, sed pro omnibus alijs, dicendus

est *De profundis*, cum suis suffragijs.

*(Jan. 14, *Resumpcio*). * 8° Rawl. 662, p. 11.

℄ xiiij. ianuarij, resumpcio magistrorum.

[1] Queen Katharine of Aragon, divorced in 1529, d. Jan. 6, 1536.
[2] King Alfred, d. Oct. 26, 901. [3] King Henry IV, d. Mar. 20, 1413.
[4] King Henry VII, d. April 21, 1509.
[5] Elizabeth of York, crowned 1487, d. Feb. 11, 1502.
[6] Margaret Beaufort, d. June 29, 1509.
[7] Cardinal H. Beaufort, d. April 11, 1447.
[8] Jo. Kemp, abp. of Canterbury, d. March 22, 1454.
[9] Bp. T. Kemp, d. March 28, 1489.
[10] Probably Bp. J. Stratford, d. Aug. 23, 1348.
[11] Archd. Ri. Heathfield, not mentioned by Hardy-Le Neve.
[12] Humphrey, duke of Gloucester, d. Feb. 23–4, 1446–7.
[13] Ela Longespé, the younger, d. Feb. 9, 1297–8.
[14] Abp. Simon Islip, d. April 26, 1366. [15] Walter Sheltone, d. May 6 (? 1340).
[16] Gilb. Rowbury, d. May 15, circ. 1320.
[17] Dame Joan Danvers, d. Nov. 13, circ. 1457.

⟨After this follow sixteen pages (11–26) of the notices of obits, &c., to be proclaimed throughout the year by the bedels. But as these now appear in full from Hearne's MS., vol. lxix. pp. 2–34, in this Society's printed *Hearne's Collections*, vol. vi. pp. 267–72, it will suffice to give a brief summary and explanation in this place. The MS. used by Hearne was *olim* 'Arch. Bodl. A. 127': *hodie* 'MS. Bodl. 918.'⟩

21 Jan. St. Vincent's eve. Dirge for Walter Nell', or Neel, or Neell, citizen of London, lord of Efhingham ⟨or Asshenden⟩ d. circ. 1344, and brother J. Scofey, Scopheya, Shepey, or Staford, monk and prior of Rochester.

24 Jan. (Sunday letter) *B.* Dirge, &c. for K. Edward III (d. 21 June, 1377) and Thomas ⟨Beaufort⟩, duke of Exeter (d. 1426).

* 8° Rawl. 662, p. 12. * 9 Feb. *E.* Obit of Ela, countess of Warwick[1] (26° Edw. III, 9 Feb. 1297–8).

10 Feb. *F.* Mass of the Burgesses on St. Scholastica's Day, for the murder of scholars in 1354. See *Mun. Acad.* (i) 195–202; (ii) 463–4. Ayliffe's *Antient and Present State of Univ. Oxon.* i. 133.

* p. 13. * 21 Feb. *C.* Dirge, &c. for Ela de Longespé, countess of Warwick, and for K. Henry ⟨III⟩, her cousin. (See above at 9 Feb.)

23 Feb. *E.* St. Matthias' eve. Mass for Humphrey, duke of Gloucester, 1447.

* p. 14. * 27 Feb. *F.* Eve of St. Augustine. Dirge for Symon Islip, abp. of Canterbury, 26 April, 1366; John Thoresby, abp. of York, 6 Nov. 1373; W. de Edyngton, bp. of Winton, 7 or 8 Oct. 1366; John de Kynewell ('Kenwell' *Hearne*; Gynwell), bp. of Lincoln, d. 5 Aug., 1362.

1 March, *D.* St. David's day. Dirge for Philip de Turvyle, canon of Lichfield, d. in 1337. He endowed a 'Winter' chest, i. e. one to which the custodian was annually appointed in Winter.

[1] Ela (countess of Warwick by her first marriage) was daughter of the noble and devout Ela, countess of Salisbury, foundress of Lacock and Hinton. The countess of Warwick herself founded a chantry at Godstow. Some have thought that her father, W. Longespée, was son of Fair Rosamund, as undoubtedly he was of King Henry II. Ela was buried at Osney Abbey, and is said to have lived in her widowhood at Heddington. She was a benefactress to Merton, and was foundress of a *cista* or loan fund, the 'Warwick Chest,' to which a curator was appointed every winter. She held the manor of Hook Norton, Oxfordshire, by grand serjeantry, claiming to carve before the King, her cousin, in hall on Christmas Day, and receiving the knife for her fee. (*Placit.* 13 Edw. I.) W. Lisle Bowles, *Hist. of Lacock Abbey*, pp. 160–1.

* 11th March, *G.* St. Gregory's eve. Dirge for H. de Gildford or Gyldeford *alias* le Marshall, cir. 1313. He also endowed a 'Winter' chest. * 8° Rawl. 662, p. 15.

17 March, *F.* St. Edward's eve. Dirge for K. Henry IV. He died March 20th, 1413.

'Cessacio Magistrorum,' on the eve of Palm Sunday.

'Cessacio Determinatorum,' Wednesday before Palm Sunday.

'Resumpcio Magistrorum post Pascha,' Wednesday after [the introit] *Quasimodo geniti* (viz. Low Sunday). See *Missale Sarum*, p. 385.

* On the same day, mass for Thomas Wagham ⟨or Vaughan⟩ and James Hussey. * p. 16.

10th April, *B.* *Placebo* and *Dirige* (i. e. Evensong and Mattins of the Dead).

11th April, *C.* Obit of H. Beaufort, bp. of Winton, Cardinal (d. 1447), or, in case there is then *vacacio* ⟨Hearne reads *conuocacio*⟩, then upon Wednesday after the masters 'Resumpcio'.

* After the Easter Octaves, exequies for the following:— * p. 17.

J. ⟨Kempe⟩, abp. of York, cardinal, d. 22 March, 1454.

Edmund ⟨de Beaufort⟩, duke of Somerset, marquis of Dorset, d. 1455.

Richard ⟨Vyall⟩, prior of Wytham ⟨in Selwood⟩, of the Carthusian Order.

Mr. Stephen Wilton, archd. ⟨of Winchester, and of Cleveland⟩, d. June or July, 1457.

Richard Waller, or Wallez ⟨'Walker,' *Hearne*⟩, master of the cardinal's household.

W. Moreys, or Marreys, treasurer of Wolvesey.

W. Tolye ⟨'Folye,' *Hearne*⟩.

W. deavill' porte ⟨'W. Porte,' *Hearne*⟩, executors ⟨with W. Whaplode, his steward⟩ of the will of Cardinal Beaufort, whose will dated 22 Jan., 1446–7, with a codicil of April, 1447, after his death on 11th April, was proved 11 Sep., 1447. See Nicolas, *Testamenta Vetusta*, p. 252, and cf. *Mun. Acad.* (ii) 333.

* 30th April, *A.* Dirge for Walter le Gray, abp. of York, d. 1 May, 1255. * p. 18.

1st May (SS. Philip and Jacob) mass for the aforesaid.

5th May, *F.* Dirge for W. Seltone, or Shelton, canon of Wells, who replenished the *cista de Selton et Universitatis*, d. 6 May, ? circ. 1320.

* 9th May, *C.* Dirge for Reginald le Bedell ⟨*alias* seruiens⟩, d. 10 May ⟨before 1316⟩. * p. 19.

10th May, *D.* Dirge for K. Henry VII, d. 21 April, 1509.

* 8° Rawl. 662, p. 20. * Wednesday after Trinity Sunday, mass for Gilbert de Routhberie, Rothbery, or Rowbury, d. 6 May, cir. 1320.

26th May, *F.* St. Augustine of England's day, mass for Gilbert de sancto Leofardo, bp. of Chichester, d. 12 Feb., 1305.

Wednesday after Trinity Sunday, 'Resumpcio magistrorum regencium.'

15th June, *E.* Dirge and mass for J. de Langton, Bp. of Chichester, d. 17 June, 1337. He endowed a 'Winter' chest.

* p. 21. * 24th June (*G.*). St. John Baptist's day, Dirge for H. de Hercley or Harklay, chancellor of the Univ., d. 25 June, cir. 1315.

Every term of the year, mass with solemn procession for
the King and Queen,
the peace of the *Studium*,
Benefactors of the University,
the Departed.

Also on ⟨16 Nov. *E.*⟩ St. Edmund ⟨'Edward' MSS.⟩ the Confessor's day, the anniversary of K. Henry III of pious memory, d. 16 Nov., 1272.

At Mid Lent, a solemn procession to St. Frideswide's for the peace and tranquillity of the University, with mass of St. Fridiswide virgin, viz. *Dilexisti* (the introit for a virgin not a martyr, as well as for a virgin martyr. *Missale Sarum*, p. 724*).

* p. 22. * 12 Oct. *E.* Eve of St. Edward, Dirge for K. Richard II ⟨'Edward,' *Hearne*⟩. He died Feb. 13th or 14th, 1400. The day appointed for his mass was that of the *Coronation* of his successor, Henry IV.

13th Oct. *F.* Mass for the aforesaid.

Circiter Octob. 19–31. Between St. Luke's Day and All Hallows, solemn exequies for J. Kempe, cardinal, Abp. of York, and his nephew T. Kempe, Bp. of London, d. 28 Mar., 1489, with certain collects for Richard Holyfyld ⟨'Lichfield,' *Hearne.* Statutes of 1478, relating to T. Kempe, are printed in *Mun. Acad.* (i) 351, 354–5, but I see no reference to R. Holyfyld.⟩

* p. 23. 30th Oct. *G.* Dirge * for K. Henry V, d. 31 *Aug.*, 1422.

31st Oct. *A.* Mass for the aforesaid.

10th Nov. *E.* The day before Martinmas, mass for Walter de Gray, who died 1 May, 1255, and the Benefactors, and all faithful souls.

11th Nov. *G.* St. Martin's Day, *Placebo* and *Dirige* for the same.

* p. 24. * On St. Martin's Eve (10th Nov. *F.*), the Chaplain of the University goes round the schools of the Masters and prays for the Benefactors

by name. ⟨For this interesting ceremony see *Mun. Acad.* (i) p. 83, Ordinance of 1306.⟩

12th Nov. *A.* and 13th Nov. *B.* Dirge and mass for Sir W. Danvers and dame Joan his widow, who endowed a 'summer' chest in 1457, and for Matilda, countess of Exeter ⟨?'Oxon,' *Hearne*⟩ and their friends, which all must attend from the antiphon *Audivi vocem* to 'Magnificat' at evensong to the antiphon *Ego sum*, to 'Benedictus' at lauds of the Dead (see *Brev. Sarum*, ii. 272–81), and from the Gospel at mass up to the third *Agnus Dei* ⟨after the consecration and before the communion of the priest⟩. (See *Missale Sarum*, p. 623.)

* 16th Nov. Eve of St. Edmund, Abp. C., mass for K. Henry III. * 8° Rawl. 662, p. 25.

19th Nov. *A.* Dirge for Humphrey Charleton ⟨Chanc. 1354, Preb. of York, 1361–83⟩ and his brother Lewis ⟨Chanc. 1357; Bp. of Hereford, 1361–9⟩;

20th Nov. *B.* St. Edmund, K. M. Mass for the aforesaid Humf. and L. Charlton.

23rd Nov. *E.* St. Clement's Day, mass for Ela Longespé, countess of Warwick, who gave £80 to *cista de Warwic'*. (See above at Feb. 9 and 21.)

* 29th Nov. *D.* St. Andrew's Eve, *Requiem* mass for Q. Eleanor of Castille, consort of K. Edward I. She died 29 Nov. 1290. * p. 26.

4th Dec. *B.* St. Osmund's day. Dirge for J. de Pontisera ⟨Pontoise⟩, Bp. of Winchester, d. 4 Dec., 1304, who endowed a chest (*Mun. Acad.* p. 82), and for John Maunsell and ⟨his nephew⟩ John Maunsell.

17th Dec. *A.* Mass for H. de Lacy, earl of Lincoln, who died in 1312.

Also 'Cessacio lecture Magistrorum,' the same day.

[De Feodis Tabula.]

Here follows on pp. 27–36 a table of Fees for Degrees in Civil Law, Canon Law, for Inceptors who can expend forty pounds per annum clear.

These will be found printed from Hearne's Diaries, vol. lxix. p. 23 foll., in *Hearne's Collections*, vi. pp. 272–4.

In the Bedel's Book (8° Rawl. 662), pp. 37–9 remain blank.

Pages 40, 41 are occupied with musical staves, for three voices, for the ascending and descending hexachord, *vt . . re me fa sol la la sol fa mi re vt re mi.* I do not know whether there was any musical test ever applied at Oxford as there used to be under the Founder's

Statutes at Winchester College. When the late Bishop of St. Andrews became 'Hostiarius' or Second Master there in 1835, he found it was the custom for boys on admission—even if they could sing well—to cover the deficiencies of less gifted schoolfellows to reply to the question put by the Warden 'Can you sing?' simply by *saying* a verse of the 'Old Hundredth' Psalm in an ordinary voice. At Cambridge, an M.A. of King's used to *read Greek to a Bedell*, and a member of any other college was *examined in Greek by a Bedell*. See Gunning's *Ceremonies*, pp. 168, 171, 173. *Musick* was one of the Liberal Arts.

[8° Rawl. 662.] Then follow, on pp. 42–5, in a roman hand of the sixteenth century.

[Formvle.]

On admission of a Doctor.

Summons to mass for Q. Eleanor. (See above, Nov. 29.)

Summons to mass for Walter Neel, lord of Asshendon, brother J. de Scopeya (Shepey), prior of Rochester.

'*quorum animabus propicietur Deus!*'

The like for K. Edward III, and Thomas, duke of Oxford. Also for K. Henry IV. These will be found printed at length in Hearne's *Collections*, vi. pp. 274–5.

* 8° Rawl. 662, p. 45. * AD conuocacionem omnes doctores, magistri regentes et non regentes hora 2ª pomeridiana post pulsacionem parue campane per fidem.

Pages 46–50 still remain blank.

Next to them is bound up Savonarola's Exposition of the Psalms, *Miserere*, &c., printed in gothic letter.

And on the fly-leaves at the end of it occur entries of Fees at Degrees and the Bedel's Receipts from Inceptors, &c., in the years 1566 and 1567.

* p. 133. * M. Pouell.

M. Ewans.

M. Hayis.

Item for ye Commyssary and ye proctors . . . . vij *s.*

Item for halfe comons . . . . . vj *d.*

Item for ye scrybe . . . . . vj *d.*

Item for ye doctors serwant and ye vnywarssyte Clarke . iiij *d.*

Item amonge ye bedels . . . . . xv *d.*

Item ye bedels of ye fackulte . . . . . vj *d.*

Item pro cumulo anni Instantis . . . . . xx *d.*

* Chargys of a bachyllar of dewynytte beyng no componder. * p. 134.

Hys cullet[1] muste he pey yerly.

Pro anno instante	iij *s.* iiij *d.*
For enteryng of senttans[2] among the bedels . . .	xv *s.*
Item for keppyng of y^e^ scollys vnto y^e^ Doctar .	iij *s.* iiij *d.*
For halfe commyns, yf he beny[3]	viij *d.*
and yf he be not	vj *d.*
The vnyvarssytte clarke.	ij *d.*
For wyne sylwer, yf he be promottyd	vij *s.*

or else non.

* The yemans dewttye of lawe. * p. 135.

For fyssycke.

Item for a bachyllar	vj *d.*
Item a docter for hys Inceptourshypp . . .	ij *s.* viij *d.*
Item for hys vyspers[4]	ij *s.* viij *d.*
Item for hys acte	xx *d.* & vij *d.*
* Item peyd to y^e^ procters	vj *d.* * p. 136.
Item peyd to y^e^ scrybe	vj *d.*
Item peyd to Tolderwey[5]	ij *d.*
Item peyd to Shewsmythe	ij *d.*
Item peyd to syr Crosse	ij *d.*
Item master Gybartte	iij *d.*
Item to Woodstone	iij *d.*

[1] *cullet*: or 'colet,' '*cumulatio*,' an annual or terminal fee paid to the bedells. See *Register of the Univ. of Oxford* (ed. Clark), ii. pp. 64, 108–9, 218–33, 458. 'Cumulatio' is used as equivalent to the payment by a grand-compounder, 'cumulatus,' ii. 64 *n.*

[2] *enteryng of senttans*: the *intratio lecturae* [*alicuius*] *libri* Sententiarum [Petri Lombardi] was required of Inceptors in Theology. *Mun. Acad.* (ii.) 295. This was changed at the Reformation into *lectio alicuius epistolarum Diui Pauli* (*Reg. Univ.* ii. 136 *n.*).

[3] *yf he beny*: 'si sit beneficiatus.'

[4] *hys vyspers*: 'in vesperiis comitiorum,' i. e. the Saturday before the Act, on both of which occasions Disputations of Inceptors were held, *Reg. Univ.* ii. 82, 169.

[5] This and the following names probably belonged to the 'clericus domini doctoris,' the bell-ringer ('pulsatori campanarum'), and the bedels of the faculty. J. Shewsmith was *Clericus Univ.* in 1565 (*Reg. Univ.* ii. 262). W. Gilbert, superior bedel of arts, 1553–73; Matt. Crosse, inferior bedel of theology, 1607, d. 1656 (?); J. Toldervey, inferior bedel, first of theology, 1540, then of arts, 1541–67, his name being very variously spelt, *Reg. Univ.* iv. 414, index; Nic. Woodson, superior bedel of theology, 1559, died of the pestilence in 1571. See *Reg. Univ.* ii. pp. 257–60.

For fyssycke [*Anno* 1566.]

Item for master docter Harreys[1] . . . . vij *s.* vij *d.*
Item for master docter Slythurste[2] . . . . vij *s.* vij *d.*
Item for master docter Attyslow[3] . . . . vij *s.* vij *d.*
Item for master docter Gyfforde[4] . . . . vij *s.* vij *d.*
Summa totalis . . xxx *s.* iiij *d.*

For law [*Anno* 1567.]

Master Doctar Merrycke[5].
Master docter Barttlette[6].
Master docter Constanttyne[7].
Master docter Belly[8].
Master docter Lyche[9].
Master docter Samon[10].

Miss A. F. Parker (who has kindly supplied a portion of these extracts) notes some fragmentary entries on p. 140 of the Bedell's Book, part being torn away. They probably refer to fees paid to the Bedel about 1567.

* p. 140. * [M. Squy]re Proctter[11] . . . . . xj *s.* xj *d.*
[M. Pry]cherd of New Yn[12] . . . . . xj *s.* xj *d.*
[M]aster Constantyne of [*coll. torn off*][13] . . . xj *s.* xj *d.*
[M]aster Twyne[14] . . . . . xiij *d.*
Item received of master Gylbartte[15] in parte off peyment x *s.*

[1] Dr. Harreys (*not identified*). No mention seems to be made of Dr. Ro. Huycke, M.A., fellow of Merton, M.D. Camb., physician to Q. Elizabeth, incorp. Sept. 6, 1566.

[2] Ri. Slithurst, practised medicine at St. Peter's-in-the-East. He was commanded to prepare to dispute in Physick at Q. Elizabeth's visit in 1566. Wood-Bliss, *Fasti*, i. 176 *n.*

[3] E. Attslow, fellow of New College, M.D., Aug. 27, 1566.

[4] Roger Gifford, All Souls, M.D., Aug. 30, 1566.

[5] Edmund or Edward Meryk or Merwick, Univ., D.C.L., July 14, 1567. (Dr. White had protested in 1566. See *Reg. Univ.*, ed. Boase, i. 227.)

[6] H. 'Berkley,' New College, D.C.L., April 19, 1567. ('Barckley,' or 'Bartlei.')

[7] W. Constantine, All Souls, D.C.L., April 21, 1567.

[8] J. Belly, provost of Oriel, D.C.L., July 4, 1567.

[9] Ro. Leech, Ch. Ch., D.C.L., July 7, 1567.

[10] T. Sammon, All Souls, D.C.L., July 4, 1567.

[11] Possibly Adam Squyre, of Balliol, who was elected proctor in 1567.

[12] There was one J. Pricharte, Uprichard (Aprichard), B.C.L., in 1560.

[13] John Constantine took his M.A. degree in 1567, and William Constantine, of All Souls, was D.C.L. in the same year. The reference is (perhaps) to the latter.

[14] Lawrence Twyne, of All Souls, B.C.L., 1564; or Thomas Twyne, of Corpus (poet and almanac-maker of 'prognosticacions'), M.A., 1568, who subsequently studied medicine at Cambridge, where he took the degree of M.D. in 1580.

[15] Was this Nicholas Gibbard (or Gibbert), M.A., 1566, M.D., 1571, or W. Gilbert, the superior bedel?

THREE OXFORD KALENDARS

FROM THE

COMMISSARY'S AND PROCTORS' BOOKS OF THE FIFTEENTH CENTURY

*** MS. *A*, the Chancellor's or Commissary's Book, cir. 1410.
MS. *B*, the Southern (or Senior) Proctor's Book, A.D. 1477.
MS. *C*, the Junior (or Northern) Proctor's Book, A.D. 1407.

MS. *A* is first printed consecutively throughout on pp. 68–79. This is followed by MSS. *C* and *B*, which stand on alternate pages, the one opposite to the other.

The places where passages in MS. *A* have been obliterated are marked thus . . . . by dots. Some notes are given from the earlier (fourteenth-century) M S *T*.

We owe the revision of these pages to Mr. C. L. Stainer.

			KL		[Prima dies mensis et septima trun- Ianuarius cat vt ensis][1]
[1]	vii'	a			
[2]		b	iiij	N	
[3]	xi	c	iij	N	
[4]		d	ij	N	
[5]	xix	e		N	
[6]	viij	f	viij	Id'	Epiphania dn̄i
[7]		g	vij	Id'	
[8]	xvi	a	vi	Id'	
[9]	v	b	v	Id'	
[10]		c	iiij	Id'	
[11]	xiij	d	iij	Id'	
[12]	ii	e	ij	Id'	
[13]		f	Idibꝫ		Sancti hillarij. le. fe.
[14]	x	g	xix	Kl'	februarius Resumpc̄o
[15]		a	xviij	Kl	
[16]	xviij	b	xvij	Kl	
[17]	vij	c	xvi	Kl	
[18]		d	xv	Kl	Sc̄e Prisce v'gīs
[19]	xv	e	xiiij	Kl	Sc̄i Wulstani ꝑf-ꝑ non. d'
[20]	iiij	f	xiij	Kl	Sc̄oꝶ fabiani ⁊ sebast'. ñ. le.
[21]		g	xij	Kl	Sce agnetis. v'g'. ⁊ m̃r. le. fe dirige
[22]	xij	a	xi	Kl	Sc̄i vinxentij. m̃r. non. le Missa
[23]	i	b	x	Kl	
[24]		c	ix	Kl	dirige nō. d'
[25]	ix	d	viij	Kl	Conuersio sancti pauli. ñ. le
[26]		e	vij	Kl	⁊ huic misse ītesseť sīgn̄i
[27]	xvij	f	vi	Kl	regētes ab evāgelio vsꝫ
[28]	vi	g	v	Kl	post agnꝰ dei nⁱ licēci
[29]		a	iiij	Kl	ati a cācelario
[30]	xiiij	b	iij	Kl	
[31]	iij	c	ij	Kl	

Missa ꝑ Rege Edwardo t'cio cum diacono ⁊ subdiacono de Beata virgine cū collecta ꝑ eo in vita ⁊ post obitum de Requiem cū placebo ⁊ dirige om̄s Regentes tenētur int'esse misse ab eũngl̃io usqꝫ post Agnus dei nisi priꝰ h̃ita licencia a Cancellario.

Missa in die sc̄i vincencij ꝑ Walt'o Neel de Londdō ⁊ Ioh̃ne de Schepeye cū diacono ⁊ sb̃diacono de . . . cum or̃onibꝫ Inclina. Fidelium q̃s dn̄e aī̃abꝫ . . . Deus q̃ caritatis . . .

[1] [It was evidently intended to write this series of memorial lines for all the months, to show in each which two days (counting the former from the beginning and the latter backwards from the end of each month) were '*dies malae*' or '*Egyptiacae*,' unlucky for taking physic, baths, blood-letting, or other serious undertakings. But as this Kalendar (in MS. *A*) is drawn up in double columns the lines for January, May and July have chanced to be ousted I insert these in brackets. Jan. 25, marginal note :—Missa. Jan. 1 should be iij a.]

			KL		q̃ſta sb'it mortē ꝑst'nit. iij. fortē Februarius.	
[1]		d			Sc̄e brigide virginis.	nō d'
[2]	xi	e	iiij	N	Purificac̄o sancte mar'.	non. le
[3]	xix	f	ij	N	Sancti blasij ep̄i ℟ m̃r.	le. fe
[4]	viij	g	ij	N		
[5]		a		N	Sc̄e Agathe v^ginis ℟ m̃r.	le fe
[6]	xvi	b	viij	Id'		
[7]	v	c	vij	Id'		
[8]		d	vi	Id'		
[9]	xiij	e	v	Id'		
[10]	ij	f	iiij	Id'	Sc̄e Scolastice v^g' Missa	
[11]		g	iij	Id'		nō. d'
[12]	x	a	ij	Id'	Translac̄o sc̄e frideswide. v^g'.	nō le
[13]		b	Idibus			
[14]	xviij	c	xvi	Kl	Sc̄i valentini. Marc^o.	
[15]	vij	d	xv	Kl		
[16]		e	xiiij	Kl		
[17]	xv	f	xiij	Kl		
[18]	iiij	g	xij	Kl		
[19]		a	xi	Kl		
[20]	xij	b	x	Kl		non. d.
[21]	i	c	ix	Kl	Cathedra sc̄i petri	non. le.
[22]		d	viij	Kl	Obit^o hūfridi duc^o glous$_{cest^le}$	non. d'
[23]	ix	e	vij	Kl	Sc̄i mathie apl'i.	non le.
[24]		f	vi	Kl		
[25]	xvij	g	v	Kl		
[26]	vi	a	iiij	Kl		
[27]		b	iij	Kl		
[28]	xiij	c	ij	Kl	Translacō sancti augustini.	

[Marginal note, Feb. 11:—Obit^o Eliz nup regīe. Marginalia about Feb. 21st–22nd, and 27th–28th (referring probably to Ela, countess of Warwick, and to Simon Islip, J. Thoresby, W. Edyngton, and J. Kynwell—or Gynewell—have been blotted out entirely.

Feb. 12. 'Transl. S. Frideswide.' *An insertion in T* (= Trin. Coll., Camb., MS. R. 14. 29) a kalendar revised for Oxford, cir. 1340.

Feb. 14. Marc. should have come after Kl.

Feb. 21. This entry should be one day later.

Feb. 22. 'Missa pro anima Domine Ele de Longespeie cum placebo et dirige.' *T.*

Feb. 28. 'Trans. S. Aug.' *T.*

Feb. 28. Should be xiij c ij Kl., and the entry on the day before; large note below has been blotted out. 'Translacio Sc̄i Augustini. non le.' *T.*]

			KL		P^{i}m^{o} mādātē dirupit. iiij^{or}. bibētē Marc'.
[1]	iij	d			Sc̄i dauid . . . . nō le
[2]		e	vi	N	Sc̄e† Cedde. (Ob. . . . . nō le
[3]	xi	f	v	N	Magn̄ . . . . .
[4]		g	iiij	N	. . . . .
[5]	xix	a	iij	N	
[6]	viij	b	ij	N	nō. d.
[7]		c	N		Sce . . . . . n. le
[8]	xvi	d	viij	Id'	
[9]	v	e	vij	Id'	
[10]		f	vi	Id'	
[11]	xiij	g	v	Id'	nō. d'
[12]	ij	a	iiij	Id'	Sc̄i gregorij. pp^{e}. nō. le
[13]		b	iij	Id'	
[14]	x	c	ij	Id'	
[15]		d	Idibus		
[16]	xviij	e	xvij	Kl	April'.
[17]	vij	f	xvi	Kl	Sc̄i patricij dirige ñ. le
[18]		g	xv	Kl	Sc̄i edwardi reg'. (ñ) le. . . .
[19]	xv	a	xiiij	Kl	nō. ^{d}
[20]	[iiij]	b	xiij	Kl	Sc̄i Cuthb'ti ep̄i. nō ^{le}
[21]		c	xij	Kl	Sc̄i bn̄dicti abb'is. nō le
[22]	[xij]	d	xi	Kl	
[23]	[i]	e	x	Kl	
[24]		f	ix	Kl	nō d
[25]	[ix]	g	viij	Kl	Annunc' dn̄ica. nō le
[26]		a	vij	Kl	nō le
[27]	[xvij]	b	[vi	Kl]	
[28]	[vi]	c	[v	Kl]	
[29]		d	[iv	Kl]	
[30]	[xiiij]	e	[iij	Kl]	
[31]	[iij]	f	[ij	Kl]	

[Marginalia at the top of the column and at March 1st and 11th (referring probably to Philip de Turville and Henry de Gyldeford) have been completely blotted out. Marginal note on the left of March 17 and 18 reads: ꝑ h. 4^{o} ꝛ . . . : Mar. 1 'S. Dauid.' *T.* Mar. 2. 'S. Cedde. Missa pro anima mag. Philippi turuel, et sunt ordinaciones.' *T.* Mar. 12. 'Missa pro h. de guldeforde.' *T.* Mar. 17–20. SS. Patrick, Edward, and Cuthbert *in T.*]

			KL		Denꝰ ꝑt vnden ꝰ ē mortis uuln'e plenꝰ April'.	
[1]		g				
[2]	xi	a	iiij	N		
[3]		b	iij	N		nō. d'
[4]	xix	c	ij	N	Scī ambrosij.	non. le
[5]	viij	d		N		
[6]	xvi	e	viij	Id'	Semp quarta feria post dn̄icam q̃	
[7]	v	f	vij	Id'	cantat̃ Offīū quasi modo geniti fi	
[8]		g	vi	Id'	at missa ꝑ Iacobo Husee ꝑt Thō̃	
[9]	xiij	a	v	Id'	Vahwhan.	
[10]	ij	b	iiij	Id'		
[11]		c	iij	Id'	Obitꝰ henrici cardīat epī Wyntō̄n	
[12]	x	d	ij	Id'	it vacac̄oe tūc ex̄nte die	
[13]		e	Idibꝫ		ꝑxo seq̄te resūpcōeꝫ lect . . . M̃rol̃	
[14]	xviij	f	xviij	Kl	post octabas pasche N. q. ī fine	
[15]	vij	g	xvij	Kl	libri fo. 66 qn̄gētas m̃rcs.	
[16]		a	xvi	Kl	. . . . .	
[17]	xv	b	xv	Kl	. . . . .	
[18]	iiij	c	xiiij	Kl	. . . . . ī vigl̃ia dn̄ice	
[19]		d	xiij	Kl	ī ramis palmal̃	
[20]	xij	e	xij	Kl		
[21]	i	f	xi	Kl		
[22]		g	[x]	Kl		nō. d'
[23]	ix	a	[ix]	Kl	Scī Georgij. M r̃.	non. le
[24]		b	[viij]	Kl		non. d'
[25]	xvij	c	[vij]	Kl	Scī Marci eũngl'iste	nō. le
[26]	vj	d	[vi]	Kl		
[27]		e	[v]	Kl		
[28]	xiiij	f	[iiij]	Kl	non d	
[29]	iij	g	[iij]	Kl	Scī petri de Melan.	nō le
[30]		a	[ij]	Kl		nō dis

. . . . . q̃r̃ta . . . . .

[Marginalia about April 16th and 30th (relating probably to John Kempe and Walter le Gray) have been entirely blotted out. At the foot of the column I trace the words 'quarta feria post octa [pasche]' which may relate to J. Kempe and the executors of Cardinal Beaufort. Apr. 3. 'S. Ricardi ep.' *T.* Apr. 30. 'Dirige. non d.' *T.*]

			KL		[Tercius occidit: et septimus ora relidit] Maius	dirige
[1]	xi	b			Apl'oꝝ ph'i ꝛt iacob'.	nō. le
[2]		c	vi	N		nō. d'
[3]	xix	d	v	N	Inuencō scē crucis.	non. le
[4]	viij	e	iiij	N		
[5]		f	iij	N		
[6]	xvi	g	ij	N	Scī Ioh'is añ portā lat'.	ñ. le
[7]	v	a		N		
[8]		b	viij	Id'		
[9]	xiij	c	vij	Id'	Placebo dirige ꝑ. A. reg'. bed'.	
[10]	ij	d	vi	Id'	Missa pro anima eiusdem.	
[11]		e	v	Id'	. . . . .	
[12]	x	f	iiij	Id'		
[13]		g	iij	Id'		
[14]	xviij	a	ij	Id'		
[15]	vij	b	Idibus		Sce Fredeswyde	non le
[16]		c	xvij	Kl	Iunii	
[17]	xv	d	xvi	Kl		
[18]	iiij	e	xv	Kl	nō. d	
[19]		f	xiiij	Kl	Scī dūstani. nō le	
[20]	xij	g	xiij	Kl		
[21]	i	a	xij	Kl		
[22]		b	[xi]	Kl		
[23]	ix	c	[x]	Kl		
[24]		d	[ix]	Kl	. . . . .	
[25]	xvij	e	[viij]	Kl		nō. d'
[26]	vi	f	[vij]	Kl	Scī augtini āgloꝝ epī	ñ. le
[27]		g	[vi]	Kl		
[28]	xiiij	a	[v]	Kl		
[29]	iij	b	[iiij]	Kl	. . . . .	
[30]		c	[iij]	Kl		
[31]	xi	d	[ij]	Kl		

Semp quarta Feria post festū scē T'nitat' ꝑ fiat Missa ꝑ ālā Guilberti de Roubyry . . . .

[May 1, marginal note on right hand :—Missa ꝑ Waltero de Grey. Marginalia at May 5th, 11th, 23rd and 29th have been blotted out. They may have referred to W. Seltone, K. Henry VII, Gilbert de Rothbury, the 'Resumpcio' on Wednesday after Trinity Sunday, and possibly to Gilbert de Sācto Leofardo. May 1, 'Missa pro W. Gray.' *T.* May 10, 'Ob. Reginaldi bedelli cum placebo [et] dirige.' *T.* May 13, 'Semper quarta feria post trinitatem missa pro Gilberto de Roubiry.' *T.* May 18, 'Inv. S. Frideswide.' *T.* May 24, 'Scī dominici confessoris. non d.' *T.* May 25, 'Aldelmi. Scī Francisci conf. non le.' *T.* May 26, 'Missa pro Gilberto de S. Leopardo.' *T.*]

	.		KL		Den^{9} pallescit i q̄nden^{9} fed'a nescit Iunius	
[1]		e				
[2]	xix	f	iiij	N		
[3]	viij	g	iij	N	(*erasure*)	
[4]		a	ij	N		
[5]	v	b		N		
[6]		c	viij	Id'		
[7]	xiij	d	vij	Id'		nō. d'
[8]	ij	e	vi	Id'	Sc̄ī Will'i ebo4.	non. le
[9]		f	v	Id'	Tr̄nslac̄o sc̄ī Edmūdi.	nō. le
[10]	x	g	iiij	Id'		nō. d'
[11]		a	iij	Id'	S' Barnabe apl'i.	nō. le
[12]	xviij	b	ij	Id'		
[13]	vii	c	Idibus		. . . . .	
[14]		d	xviij	Kl	Iulii	
[15]	xv	e	xvij	Kl		non. d'
[16]	iiij	f	xvi	Kl	Transl'o sc̄ī Ricardi. [Missa]	nō. le
[17]		g	xv	Kl	pro Iohn̄e de Langton q^{o}ndm̄	
[18]	xij	a	xiiij	Kl	cicestr̄en̄ epō cū diac' et sb̄diac'	
[19]	i	b	xiij	Kl	N ordīac' ciste de langton. 93. f nunc 76 b	
[20]		c	xij	Kl		
[21]	ix	d	[xi]	Kl		
[22]		e	[x]	Kl	Sc̄ī albani	nō le
[23]	xvij	f	[ix]	Kl		
[24]	vi	g	[viij]	Kl	Sc̄ī Ioh'is Bap̄te	nō le
[25]		a	[vij]	Kl	Sc̄ī Eligij [dirige]	le fe
[26]	xiiij	b	[vi]	Kl		
[27]	iij	c	[v]	Kl		
[28]		d	[iiij]	Kl	Sc̄ī leon' p̄p̄	non d.
[29]	xi	e	[iij]	Kl	Apl'o4 petri ⁊ pauli	non le
[30]		f	[ij]	Kl	Cōmemorac̄o sc̄ī pauli.	le fe

[June 15, marginal note on right hand:—dirige. June 16:—Missa. June 24:—dirige. The latter probably refers to H. de Hercley. June 16, 'Missa Lang[ton].' *T.* June 25, 'Missa pro h. herclay le. fe.' *T.*]

			KL		[Tredecimus mactat iulij: denus labefactat]	
[1]					Iulius	
[2]	xix	g	vi	N		
[3]	viij	a	v	N	Scoꝛ̄ ꝓcessi ꝛ̄t martiniani.	le. fe
[4]		b	iiij	N		
[5]	xvi	c	iij	N	Transl'o sc̄i martini.	le. fe
[6]	v	d	ij	N		
[7]		e		N		non. d'
[8]	xiij	f	viij	Id'	Tn̂slac̄o sc̄i thome mr̄.	n̄. le
[9]	ij	g	vij	Id'		
[10]		a	vi	Id'	. . . Missa die cessa-	
[11]	x	b	v	Id'	[cionis de Spũ Sc̄ô]	
[12]		c	iiij	Id'	vt in fo. 43.	
[13]	xviij	d	iij	Id'		
[14]	vij	e	ij	Id'	festũ sācte Mildreth	
[15]		f	Idibus			
[16]	xv	g	xvij	Kl	Augustus	
[17]	iiij	a	xvi	Kl		
[18]		b	xv	Kl		
[19]	xij	c	xiiij	Kl		
[20]	i	d	xiij	Kl		nō. d'
[21]		e	xij	Kl	Sc̄e margarete vⁱginis.	n̄. le
[22]	ix	f	xi	Kl		non. d'
[23]		g	x	Kl	Sc̄e marie magdal'.	nō. le
[24]	xvij	a	ix	Kl		
[25]	vi	b	viij	Kl		non. d'
[26]		c	vij	Kl	Sc̄i Iacobi apl'i.	non. le
[27]	xiiij	d	vi	Kl	S' Anne mr̄ marie	le. fe
[28]	iij	e	v	Kl	Dedicac̄o [ecc'e sc̄e marie]	
[29]		f	iiij	Kl		
[30]	xi	g	iij	Kl		
[31]		a	ij	Kl		
	xix	b	i	Kl	Sc̄i g'mani epi.	non. d'

[In the above table the whole of the entries in columns four and five are one place too high. To correct it, therefore, the first entry should run '[1] xix. g. KL. Iulius,' and the last entry i KL. should be removed. The result of this error has been that A. Wood has been misled into giving the old Dedication Day of St. Mary's Church as June (he meant to say *July*) 26th, whereas it really belongs to July 27th. Dr. Shadwell explains this in his Oriel Calendar. There are passages blotted out in the margin about the 4th, 7th, 11th, 26th and 27th, and at the foot of the column. I feel some doubt as to the subject of these obliterated notes. July 6. 'Missa de cessacione de trinitate.' *T.*]

			KL		Pia necat fortē: pditqȝ s'a choortē Augustus.
[1]	xiij	c			Aduincula scī pet'. nō. le
[2]		d	iiij	N	
[3]	v	e	iij	N	Inuencō scī steph'i. le. fe
[4]		f	ij	N	
[5]	xiij	g		N	
[6]	ij	a	viij	Id'	
[7]		b	vij	Id'	
[8]	x	c	vi	Id'	
[9]		d	v	Id'	nō. d'
[10]	xviij	e	iiij	Id'	Scī laurencij. mr̃. nō. le
[11]	vij	f	iij	Id'	
[12]		g	ij	Id'	
[13]	xv	a	Idibus		Scī ypoliti soc'. qȝ eiꝰ m̃ꝛ. le. fe
[14]	iiij	b	xix	Kl	no. d'
[15]		c	xviij	Kl	Assumpcō scē marie. n̄. le
[16]	xij	d	xvij	Kl	le. fe
[17]	x	e	xvi	Kl	
[18]		f	xv	Kl	
[19]	ix	g	xiiij	Kl	
[20]		a	xiij	Kl	
[21]	xvij	b	xij	Kl	
[22]	vi	c	xi	Kl	
[23]		d	x	Kl	nō. d'
[24]	xiiij	e	ix	Kl	Scī Bartholomei. apl'i. n̄. le
[25]	iij	f	viij	Kl	
[26]		g	vij	Kl	
[27]	xi	a	vi	Kl	
[28]		b	v	Kl	S' Augꝰtini epī ꝛt doctor'. n̄. d'
[29]	xix	c	iiij	Kl	Decollacō scī Ioh'is bapt'. n̄. le
[30]	viij	d	iij	Kl	
[31]		e	ij	Kl	

[There is an obliteration in the lower margin, but as the page is in double columns it is quite possible that the blackened note related to the companion month on this page, viz. July, and that August (like September) had no *marginalia* in the Commissary's Book. Aug. 1, should be viii c; Aug. 2, xvi d iiij N; Aug. 17, i e xvi Kl.]

			KL		t'cia septēb^{is} ꝟt den^{o} fert mala m̄bris
					Se[p]tember
[1]	xvi	f		Sc̄ī egidij Abb'is	le fe
[2]	v	g	iiij	N	
[3]		a	iij	N	
[4]	xiij	b	ij	N	
[5]	ij	c		N	
[6]		d	viij	Id'	
[7]	x	e	vij	Id'	nō. d'
[8]		f	vj	Id'	Natiuit' sc̄ē Marie. nō. le
[9]	xviij	g	v	Id'	le. fe.
[10]	vij	a	iiij	Id'	
[11]		b	iij	Id'	
[12]	xv	c	ij	Id'	
[13]	iiij	d	Idibus		nō. d'
[14]		e	xviij	Kl	Exaltac̄o sc̄ē crucis. n̄. le
[15]	xij	f	xvij	Kl	vacac̄o īcep^{t} olī
[16]	i	g	xvi	Kl	
[17]		a	xv	Kl	
[18]	ix	b	xiiij	Kl	
[19]		c	xiij	Kl	
[20]	xvij	d	xij	Kl	non. d'
[21]	vi	e	xi	Kl	Sc̄ī Math'i apl'i. non. le
[22]		f	x	Kl	
[23]	xiiij	g	ix	Kl	
[24]	iij	a	viij	Kl	
[25]		b	vij	Kl	
[26]	xi	c	vi	Kl	
[27]	xix	d	v	Kl	
[28]		e	iiij	Kl	nō. d'
[29]	viij	f	iij	Kl	Sc̄ī Michael' archāgl'i. n̄. le
[30]		g	ij	Kl	le. fe

			KL		t'ci^{9} ꝛt denus: sic̄ mors alienus [1]
					Octob'
[1]		a			
[2]	v	b	vi	N	
[3]		c	v	N	
[4]	ij	d	iiij	N	
[5]		e	iij	N	
[6]	x	f	ij	N	. . . . .
[7]		g		N	
[8]	xviij	a	viij	Id'	
[9]	vij	b	vij	Id'	S' dionisii soc'o$\mathcal{4}$ q$\mathfrak{z}$ eius. le. fe
[10]		c	vi	Id'	Resūpc̄o p^{t} ꝛt cessac̄o dn̄ica ordiñria
[11]	xv	d	v	Id'	lectura vsq$\mathfrak{z}$ ī crastin̄u sc̄e Frideswyde
[12]	iiij	e	iiij	Id'	Missa ī Resūp de S. sc̄o . . . . . non. d'
[13]		f	iij	Id'	Sc̄i Edwardi regis. nō. le
[14]	xij	g	ij	Id'	
[15]		a	Idibus		
[16]		b	xvij	Kl	Nouemb'
[17]	ix	c	xvi	Kl	nō. d'
[18]		d	xv	Kl	S' luce euñgl'iste nō. le
[19]	xvij	e	xiiij	Kl	Sc̄e frideswide virginis nō. le
[20]	vi	f	xiij	Kl	le. fe
[21]		g	xij	Kl	
[22]	xiiij	a	xi	Kl	
[23]		b	x	Kl	
[24]		c	ix	Kl	
[25]	xi	d	viij	Kl	
[26]	xix	e	vij	Kl	
[27]		f	vi	Kl	nō.
[28]	viij	g	v	Kl	. . . . . nō.
[29]		a	iiij	Kl	
[30]	xvi	b	iij	Kl	
[31]	v	c	ij	Kl	Sc̄i quintini mr. nō. d'

[A note in the lower margin of the October column has been obliterated. The Dirige on the 30th was probably that for K. Henry V, that on the 11th being for K. Richard. There appear to have been marginalia about the 6th, 11th, and 27th. Oct. 4, 'Francis.' *T.* Oct. 10, 'Missa de resumpcione de S. Spiritu.' *T.* Oct. 19, 'S. Frideswide V.' *T.* Oct. 1, should be xvi a; Oct. 3, xiij c v N; Oct. 23, iij b x Kl.]

[1] Read, 'est sicut[1].' 'Tertia cum dena clamat, sis integra vena.' *MS. Harl.* 273.

			KL		Scorpi^{o} ē qnt^{o} ℞ iiij^{o} ē nece vict^{o} [1] Nouemb'
[1]		d			Omniū sc̄oꝝ nō. le
[2]	xiij	e	iiij	N	Cōmemoraco̅ āiaꝝ nō. le
[3]	ij	f	iij	N	
[4]		g	ij	N	
[5]	x	a		N	nō. d'
[6]		b	viij	Id'	Sc̄i leonardi abb'is nō. le
[7]	xviij	c	vii	Id'	.dis.
[8]	vii	d	vi	Id'	Sci lodowyci nō le
[9]		e	v	Id'	
[10]	xv	f	iiij	Id'	nō. d'
[11]	iiij	g	iij	Id'	Sc̄i martini ep̄i. non. le
[12]		a	ij	Id'	ꝑ bñfc̄oribꝫ. missa. c̄. pla. ℞. d'. pc
[13]	xij	b	Idibus		Sci bricij ep̄i le fe
[14]	i	c	xviij	Kl	Decemb
[15]		d	xvij	Kl	nō. d'
[16]	ix	e	xvi	Kl	S' Edmūdi archiep̄i .....
[17]		f	xv	Kl	S' hugonis. ep̄i. .....
[18]	xvij	g	xiiij	Kl	
[19]	vi	a	xiij	Kl	nō. d'
[20]		b	[xij]	Kl	S' Edmūdi reg'. ℞ mr̄. ñ. le
[21]	[xiiij]	c	[xi]	Kl	
[22]	[iij	d	x	Kl]	Sce cecilie. virg'. .....
[23]	[	e	ix	Kl]	Sc̄i clem̄tis. p̊p̊. .....
[24]	[xi	f	viij	Kl]	
[25]	[xix	g	vij	Kl]	Sc̄e kat'ine. v^{i}gin'. .....
[26]	[	a	vi	Kl]	
[27]	[viij	b	v	Kl]	
[28]	[	c	iiij	Kl]	
[29]	[xvi	d	iij	Kl]	
[30]	[v	e	ij	Kl]	Sc̄i Andree apl'i

[At Nov. 11th there is a blot. Was there a note here about Walter de Grey, or the Danvers dirige? There are two paragraphs blotted out at the foot of the column.

Nov. 11, 'non le. Dirige.' *T.*

Nov. 12, 'Missa pro w. le grey.' *T.*

Nov. 23, 'Missa pro Ela com[itissa].' *T.*

Nov. 30, 'Missa pro Elyanora regina.' *T.*]

[1] Read, perhaps, 'iij^{o} ... vi*n*ctus.' Some copies have '*tercius* est nece *cinctus*.' 'Quinta nocet membris partes et [i]iij^{a}. Nouembris.' *MS. Harl.* 273.

			KL		vii^{o}. exāguis viros^{o} den^{o} ut anguis Decemb'	
[1]		f				
[2]	ij	g	iiij	N		
[3]		a	iij	N		
[4]	x	b	ij	N	Deposic̄o S. Osmūdi	nō le nō
[5]		c		N		non. d
[6]	xviij	d	viij	Id'	S' Nicholai ep̄ī ⁊ conf'.	n̄. le
[7]	vij	e	vij	Id'		
[8]		f	vi	Id'	Concepc̄o sc̄e marie	nō le
[9]	[xv]	g	v	Id'		
[10]	iiij	a	iiij	Id'		
[11]		b	iij	Id'		
[12]	[xii]	c	ii	Id'		
[13]	[i]	d	Idibus		Sc̄e lucie virginis.	n̄. le. nisi le. fe
[14]		e	xix	Kl		
[15]	ix	f	xviij	Kl		
[16]		g	xvij	Kl	O. sapiencia.	
[17]	xvij	a	xvi	Kl		
[18]	vi	b	xv	Kl		
[19]		c	xiiij	Kl		
[20]	xiiij	d	xiij	Kl		nō. d'.
[21]	iij	e	xij	Kl	Sc̄ī Thome apl'i.	non. le
[22]		f	xi	Kl		
[23]	xi	g	x	Kl		
[24]	xix	a	ix	Kl		non. d'
[25]		b	[viij]	Kl	Natiuitas dni.	non. le
[26]	viij	c	[vij]	Kl	Sci Stephani	
[27]		d	[vi]	Kl	Sci Iohis	
[28]	xvi	e	[v]	Kl	Sci Innocentes	
[29]	[v]	f	[iiij]	Kl	Sc^{o} Thomas Cantuar.	
[30]		g	[iij]	Kl		nō. d'
[31]	[xiij	a	ij]	Kl	Sc̄ī siluestri.	non le

[There is an entry at Dec. 16th blotted out. Probably it referred to the obit of H. de Lacy, earl of Lincoln, and to the *cessacio magistrorum*.

Dec. 4, St. Osmund, who died in 1099, was not canonized until January, 1457.

Dec. 6, 'Missa pro Iohanne de pontois.' *T.*

Dec. 17, 'Missa pro Henr. de Lacy.' *T.*]

[1]	3			KL	Ianūi^{o} Circūcisio dn̄ī	nō le
[2]		b	4	N$\tilde{s}$	Oct' s' Stephani	
[3]	11	c	3	N$\tilde{s}$	Oct' s' Iohannis	
[4]		d	2	N$\tilde{s}$	Oct' s' Innocēciū	
[5]	19	e	n$\tilde{s}$	N$\tilde{s}$	Octa' s' Thome	nō dis
[6]	8	f	8	Id'	Epiphania dn̄ī	nō le
[7]		g	7	Id'		
[8]	16	A	6	Id'	S^{i} luciani p'sbiteri	
[9]	5	b	5	Id'		
[10]		c	4	Id'		
[11]	13	d	3	Id'		
[12]	2	e	2	Id'		
[13]		f	Id'	Id'	Oct' Epiphān̄ie ℭ S^{i} Illarij	le fe
[14]	10	g	19	Kl'	februar' ℭ S^{e} felicis Resūpcio M^{o}ℓ Regēciū	
[15]		A	18	Kl'	S^{i} Mauri abb^{t}	
[16]	18	b	17	Kl'	S^{i} Marcelli p$\tilde{p}$e	
[17]	7	c	16	Kl'	S^{i} Sulphicij cōf'	
[18]		d	15	Kl'	S^{e} Prisce virg'	
[19]	15	e	14	Kl'	S^{i} Wlstani ep̄i	nō dis
[20]	4	f	13	Kl'	S^{o}ℓ fabi$\bar{a}$i ℭ sebast'	nō le
[21]		g	12	Kl'	S^{e} Agnetis v$\tilde{i}$g' Dirige	le fe
[22]	12	A	11	Kl'	S^{i} Vincencij Missa p̄ W[ill'o] Neel cū diac^{o} ℭ subdiac^{o}	nō le
[23]	1	b	10	Kl'		
[24]		c	9	Kl'	Dirige	nō dis
[25]	9	d	8	Kl'	Conu'sio sc̄i Pauli Missa p̄ reg' Edward' 3^{o} cū dia^{o} ℭ subdia^{o} . . . [Tho.] bevfort quondam ducis Exon.	nō le
[26]		e	7	Kl'		
[27]	17	f	6	Kl'	S^{i} Iuliani cōf'	
[28]	6	g	5	Kl'	S^{e} Agnetis so^{l}	
[29]		A	4	Kl'		
[30]	14	b	3	Kl'	S^{e} Batildis regī$\bar{e}$	
[31]	3	c	2	Kl'		

[Jan. 13, marginal note on right hand, beginning 'istis diebus,' has been blotted out. I read also the words 'no*n* fient d . . . cum . . . ordinarie vsitatis . . . fo. 21.' Jan. 22, 'Will'o' erased to 'W' (i.e. Waltero). Jan. 25, in margin :—Ista missa ē ^{9}dic$\bar{o}^{ta}$ a p^{l}n^{o} eu[angelij] vs$\bar{z}$ ad 3^{m} agn^{9} dī n^{i} cū disp[ensa]c̄o̅e cācellarij. See also *add.* in Arch. B and A, pp. 81 and 68.]

KL Ianuarius.

[1]	3	A			Circūcisio dn̄i.	nō le
[2]		b	4	N'	Oct' sc̄i Stephī.	
[3]	11	c	3	N'	Oct' sc̄i Ioh'.	
[4]		d	2	N'	Oct' sc̄oꝝ Innoc'.	
[5]	19	e	N'	N'	Octa Sc̄ti Thomæ	nō dis
[6]	8	f	8	Id'	Eph'ia domini	nō le.
[7]		g	7	Id'		
[8]	16	A	6	Id'	Sc̄i luciani p'sbr̄i.	
[9]	5	b	5	Id'		
[10]		c	4	Id'		
[11]	13	d	3	Id'		
[12]	2	e	2	Id'		
[13]		f	Idus.		Oct' ephīe. ℂ Sc̄i hillarij.	le fe
[14]	10	g	19	Kl'	Februarij. ℂ [S]c̄e felic'. Resūpcio magr̄oꝝ regenciū.	
[15]		A	18	Kl'	Sc̄i Mauri abb'.	
[16]	18	b	17	Kl'	Sc̄i Marcelli . . .	
[17]	7	c	16	Kl'	Sc̄i Sulphic' ep̄i.	
[18]		d	15	Kl'	Sc̄e Pisce vig'.	
[19]	15	e	14	Kl'	Sc̄i Wlstani ep̄i.	nō dis
[20]	4	f	13	Kl'	Sc̄oꝝ Fabi ꝛ sebastii.	nō le
[21]		g	12	Kl'	Sc̄e Agnet' vig'. Dirige.	le fe
[22]	12	A	11	Kl'	Sc̄i Vīcēcij. Missa p W'. Neel cū diaº ꝛ subdiaº.	nō le
[23]	1	b	10	Kl'		
[24]		c	9	Kl'		nō dis
[25]	9	d	8	Kl'	Cōu's' si pauli. Missa p reg' Edw̃. 3º. cū diº. ꝛ sb'diº. Et ℂ ꝺcurrent p thō	
[26]		e	7	Kl'	quondā duce Glōu.	nō le
[27]	17	f	6	Kl'	Sc̄i Iuliani cōf.'	
[28]	6	g	5	Kl'	Sc̄e Agnet' soꝝ.	
[29]		A	4	Kl'		
[30]	14	b	3	Kl'	Sc̄e Batild' regīe.	
[31]	3	c	2	Kl'		

[Jan. 16, *pape* has been erased. Jan. 25, marginal note on right hand has been blotted out.]

KL

[1]		d			Februar' Se Brigide vig'	nō dis
[2]	11	e	4	Nñ	Purificacio bt̄e Marie	nō le
[3]	19	f	3	Nñ	Si Blassij ep̄i ꝛ Mr̃	le fe
[4]	8	g	2	Nñ		
[5]		A	nñ	Nñ	Se Agathe virg' ꝛ Mr̃	le fe
[6]	16	b	8	Id'	Sl̄ Vedasti ꝛ Amandi	
[7]	5	c	7	Id'		
[8]		d	6	Id'		
[9]	13	e	5	Id'	Obitus Ele com' War' an' rr' ed' 26o	
[10]	2	f	4	Id'	Se Scolast' vig' Tūc tenēt̃ Burgenc' offerr' ī ecc̃ be me	
[11]		g	3	Id'		nō dis
[12]	10	A	2	Id'	Se frideswide	nō le
[13]		b	Id'	Id'		
[14]	18	c	16	Kl'	Marcij Si Valētini	
[15]	7	d	15	Kl'		
[16]		e	14	Kl'	Se Iuliane virg'	
[17]	15	f	13	Kl'		
[18]	4	g	12	Kl'		
[19]		A	11	Kl'		
[20]	12	b	10	Kl'		
[21]	1	c	9	Kl'	Dirige	nō dis
[22]		d	8	Kl'	Cathedra sc̄i Petri Missa p comit' Ela cū dia° et sb̄di°	nō le
[23]	9	e	7	Kl'	Se Iuliāe v'g' Missa p āia hūfridi duc̃ Glocest̃	nō dis
[24]		f	6	Kl'	Si Mathie aplī	nō le
[25]	17	g	5	Kl'		
[26]	6	A	4	Kl'		
[27]		b	3	Kl'	Dirige	nō dis
[28]	14	c	2	Kl'	Si Augustini Missa p Simone Cantuariēci Iohanne Thoresby Ebōr Willm̄o Edyngton Iohanne Synwel Episcopis cum diaconis ꝛ subdiaconis	no le

[Feb. 10, original note in left-hand margin :—No^a c̄ot̃ Burgē ī c̄oposicōe.
Feb. 22, note in left-hand margin :—Dirige. The Mass for Duke Humphrey is an early addition, but is an original entry (in blue) in the somewhat later MS. *B.* There is also a note in the margin :—'Obiit dux Gloc' a° do^l. 14xlvii' (i.e. 1447) 'Widlij' (?).]

KL Februarius.

[1]		d			Scē Brigide vig'.	nō dis
[2]	11	e	4	N'	Purificacio bē marie.	nō le
[3]	19	f	3	N'	Scī blasij epī ℞ m̃r.	le fe
[4]	8	g	2	N'		
[5]		A	N'	N'	Scē Agathe vig' ℞ m̃r.	
[6]	16	b	8	Id'	Scōz ved' ℞ amād'.	
[7]	5	c	7	Id'		
[8]		d	6	Id'		
[9]	13	e	5	Id'	Obitus Ele cōm Warr' aº rr Edw'. 26º.	
[10]	2	f	4	Id'	Scē Scolast' vig'. Hic tenēt᷑ Burgenc' offerr' ī eccl'ia bē mᵉ.	
[11]		g	3	Id'		non dis
[12]	10	A	2	Id'	Scē Frideswyde	nō le
[13]		b	Idus.			
[14]	18	c	16	Kl'	Marcij. ℂ Scī valentini.	
[15]	7	d	15	Kl'		
[16]		e	14	Kl'	Scē Iuliane vig'.	
[17]	15	f	13	Kl'		
[18]	4	g	12	Kl'		
[19]		A	11	Kl'		
[20]	12	b	10	Kl'		
[21]	1	c	9	Kl'	Dirige.	nō dis
[22]		d	8	Kl'	Cathed̃ scī petⁱ. Missa ꝑ comit' Ela c̄ di. ℞ sb'di. Dirige.	nō le
[23]	9	e	7	Kl'	Scē Iuliane virg'.* Missa ꝑ aīa hūfrid' duc' Glocest'.	nō dis
[24]		f	6	Kl'	Scī Mathie apl'i.	nō le
[25]	17	g	5	Kl'		
[26]	6	A	4	Kl'		
[27]		b	3	Kl'	Dirige.	nō dis
[28]	14	c	2	Kl'	Scī August'. Missa ꝑ Symone Cant'. Iohanne ℂ Thoresby Eboz. Will'o Edyngton. Ioh'e Kynwell' ℂ Episcopis cū diacono ℞ subdiacono.	nō le

[Feb. 7, in left margin:—decimo die mensis februarij celebrēt᷑ exequie ꝑ aīa Eliȝabet quōdā regine anglie. Elizabeth of York died 11 Feb. 1502. See p. 59, above.

Feb. 23. The words 'Scē Iuliane virg'.' have been struck out, and 'aº dñi 1447' is inserted as the date for Duke Humphrey's death.]

KL

[1]	3	d			Marci^{9} S^{i} Dauid Wall' Dirige	nō le
[2]		e	6	N$\tilde{s}$	S^{i} Cedde ep$\bar{i}$ Missa Turyle	nō le
[3]	11	f	5	N$\tilde{s}$		
[4]		g	4	N$\tilde{s}$		
[5]	19	A	3	N$\tilde{s}$		
[6]	8	b	2	N$\tilde{s}$		nō dis
[7]		c	n$\tilde{s}$	N$\tilde{s}$	S^{ti} ꝑpetue ꝛ felicitatꝰ S^{i} Th$\bar{o}$e de Alquino	nō le
[8]	16	d	8	Id'		
[9]	5	e	7	Id'		
[10]		f	6	Id'		
[11]	13	g	5	Id'	Dirige	nō dis
[12]	2	A	4	Id'	S^{i} Gregorij p$\tilde{p}$e ꝛ doctoris Missa ꝑ a hērici de Gildef' de req^{le}	nō le
[13]		b	3	Id'		
[14]	10	c	2	Id'		
[15]		d	Id'	Id'		
[16]	18	e	17	Kl'	April'	nō dis
[17]	7	f	16	Kl'	S^{i} Patricij ep$\bar{i}$ Dirige	nō le
[18]		g	15	Kl'	S^{i} Edwardi regis ꝛ M$\tilde{r}$ Missa ꝑ Rege Henrico q$\tilde{r}$to	le fe
[19]	15	A	14	Kl'		nō dis
[20]	4	b	13	Kl'	S^{i} Cuthberti ep$\bar{i}$	nō le
[21]		c	12	Kl'	S^{i} Benedicti	nō le
[22]	12	d	11	Kl'	Cessacō M^{o}ꝫ Regēciū ī vigilia palmaꝫ	
[23]	1	e	10	Kl'		
[24]		f	9	Kl'		nō dis
[25]	9	g	8	Kl'	Annūciacio b$\bar{t}$e Marie	nō le
[26]		A	7	Kl'		le fe
[27]	17	b	6	Kl'	Resurreccio domini	
[28]	6	c	5	Kl'		
[29]		d	4	Kl'		
[30]	14	e	3	Kl'	Scrutatoribus:	
[31]	3	f	2	Kl'		

[March 30. The note 'Scrutatoribus:' does not properly belong to this day; it is part of an unfinished entry relating to the election of proctors, &c. in 1592.]

KL Marcius.

[1]	3	d			Sc̄i dauid Wall'. Dirige.	nō le
[2]		e	6	N'	Sc̄i Cedde ep̄i. Missa Turvyle.	nō le
[3]	11	f	5	N'		
[4]		g	4	N'		
[5]	19	A	3	N'		
[6]	8	b	2	N'		nō dis
[7]		c		Non'.	Sc̄oꝝ Ꝑpet' ꝟ felic'. ℂ Si Thoe de Aquino.	nō le
[8]	16	d	8	Id'		
[9]	5	e	7	Id'		
[10]		f	6	Id'		
[11]	13	g	5	Id'	Dirige.	nō dis
[12]	2	A	4	Id'	Sc̄i Gregorij doct'. Missa ꝑ H'. de Gilde-ford.	nō le
[13]		b	3	Id'		
[14]	10	c	2	Id'		
[15]		d		Idus.		
[16]	18	e	17	Kl'	Aprilis.	nō dis
[17]	7	f	16	Kl'	Sc̄i Patrici ep̄i. Dirige.	nō le
[18]		g	15	Kl'	Sc̄i Edwardi r'. ꝟ m̃r. Missa ꝑ rege henr' qr̃to.	le fe
[19]	15	A	14	Kl'		nō dis
[20]	4	b	13	Kl'	Sci Cuthberti.	nō le
[21]		c	12	Kl'	Sci Benedict'.	nō le
[22]	12	d	11	Kl'	Cessacio Magr̄oꝝ Regenciū in vigr̃ PalmaR.	
[23]	1	e	10	Kl'		
[24]		f	9	Kl'		nō dis
[25]	9	g	8	Kl'	Annūciacio bē marie	nō le
[26]		A	7	Kl'		le fe
[27]	17	b	6	Kl'	Resurreccio dn̄i.	
[28]	6	c	5	Kl'		
[29]		d	4	Kl'		
[30]	14	e	3	Kl'		
[31]	3	f	2	Kl'		

KL

[1]		g		N$\tilde{s}$	April'	
[2]	11	A	4	N$\tilde{s}$		
[3]		b	3	N$\tilde{s}$	Si Ricardi ep̄i	nō dis
[4]	19	c	2	N$\tilde{s}$	Si Ambrosij ep̄i ꝟ doctor'	nō le
[5]	8	d	n$\tilde{s}$	N$\tilde{s}$		
[6]	16	e	8	Id'		
[7]	5	f	7	Id'		
[8]		g	6	Id'		
[9]	13	A	5	Id'	Resūpc̄o Mo℣ Regēcim̄ p^{o} Pascha f$\tilde{e}$ 4^{or} p^{o} dō̄ica qua cātat^{r}	
[10]	2	b	4	Id'	Quasi modo geniti ꝟc^{o} Et tūc hēt^{r} missa de	
[11]		c	3	Id'	Requie ꝑ Wagan ꝟ Husy	
[12]	10	d	2	Id'		
[13]		e	Id'	Id'	Se Eufemie virg'	
[14]	18	f	18	Kl'	Maij So℣ Tiburcij ꝟ valeriāi M℣	
[15]	7	g	17	Kl'		
[16]		A	16	Kl'		
[17]	15	b	15	Kl'		
[18]	4	c	14	Kl'	Dirige	
[19]		d	13	Kl'	Missa ꝑ Dunkm̄ Et Bnfactoribꝫ Et	
[20]	12	e	12	Kl'	ista missa fiat pxio die nō legbꝫ p^{t} eleccōēm pcura℣	
[21]	1	f	11	Kl'		
[22]		g	10	Kl'		nō dis
[23]	9	A	9	Kl'	Si Georgij M$\tilde{r}$	nō le
[24]		b	8	Kl'		nō dis
[25]	17	c	7	Kl'	Si Marci eũngeliste	nō le
[26]	6	d	6	Kl'		
[27]		e	5	Kl'	nō^{r} ꝙ i^{a} dies est dies congr.	
[28]	14	f	4	Kl'	Si Vitalis Dirige	
[29]	3	g	3	Kl'	Si Petri Missa ꝑ henrico beuford . . .	nō le
[30]		A	2	Kl'	Dirige	nō dis

[A note below the Dirige on April 30 has been blotted out: it refers to the Missa for Henry Beaufort.

At the foot of this page there is an obliterated note in which I read, 'Nota quod misa† pro henrico [chichele] . . . die martis post initium termini.']

Aprilis.

[1]		g		KL		
[2]	11	A	4	N'		
[3]		b	3	N'	Scī Ricardi epī.	nō dis
[4]	19	c	2	N'	Scī Ambrosij epī.	non le
[5]	8	d		Non'.		
[6]	16	e	8	Id'		
[7]	5	f	7	Id'		
[8]		g	6	Id'		
[9]	13	A	5	Id'	Resūpcio Mo regēcim p9 pascha fc̃e q̃ p9 dōīcā qua cātatur.	
[10]	2	b	4	Id'	qĩ [modo] Et tc̄ h'et̃ missa de Reqie p Wagañ ꝛt husy	
[11]		c	3	Id'	Missa p hērico bevford cardīali wīton si ia dies contigerat añ diē cessā q si tc̄ v̄ pt tc̄ celebret̃ missa in fā post resūpcōe; c̄ exeqis die p'cedenti	
[12]	10	d	2	Id'		
[13]		e		Idus.	Scē Eufemie vig'.	
[14]	18	f	18	Kl'	Maij ☾ Sū tiburc' ꝛt valer'.	
[15]	7	g	17	Kl'		
[16]		A	16	Kl'		
[17]	15	b	15	Kl'		
[18]	4	c	14	Kl'	Dirige.	
[19]		d	13	Kl'	Missa p Dunkam fiat ꝑxīo die nō legib' p9 elect' ꝑcurat'.	
[20]	12	e	12	Kl'		
[21]	1	f	11	Kl'		
[22]		g	10	Kl'		nō dis
[23]	9	A	9	Kl'	Scī Georg'. mart'.	non le
[24]		b	8	Kl'		nō dis
[25]	17	c	7	Kl'	Scī Ma[r]ci eũng'. Dirige	nō le
[26]	6	d	6	Kl'	Missa p henrico chicheley epō fo 8o pcedēt̃	
[27]		e	5	Kl'		
[28]	14	f	4	Kl'	Scī Vitalis. Dirige.	
[29]	3	g	3	Kl'	Scī Peti Missa p H'. Beufort Card' Wyntōn.	non le
[30]		A	2	Kl'	Dirige.	nō dis

KL

[1]	11	b			Mayus ¶ Aplōꝝ Philippi ⁊ Iha^{bi} Missa ꝑ a	nō le
[2]		c	6	N$\tilde{s}$	Walteri de Grey	nō d'
[3]	19	d	5	N$\tilde{s}$	Inuēcio sc̄e crucis	nō le
[4]	8	e	4	N$\tilde{s}$		
[5]		f	3	N$\tilde{s}$	Dirige	nō dis
[6]	16	g	2	N$\tilde{s}$	S^{i} Iohis añ port' lat' Missa ꝑ a M'Willī Selotn cu dia^{o} ⁊ sb̄dia^{o}	nō le
[7]	5	A	n$\tilde{s}$	N$\tilde{s}$	S^{i} Iohis de Beuerl'	nō le
[8]		b	8	Id'		
[9]	13	c	7	Id'	Dirige	
[10]	2	d	6	Id'	Sꝝ Gordiāi ⁊ Epimachi Missa ꝑ Reginaldo Bedello	
[11]		e	5	Id'	Missa ꝑ aīa regf̄ henrici sept^{i} cū exequijs p'cedēt[ibꝫ]	
[12]	10	f	4	Id'		
[13]		g	3	Id'		
[14]	18	A	2	Id'	Cessac̄o Moꝝ Regēciū f$\tilde{e}$ 5^{w} añ pēthe-costē	nō dis
[15]	7	b	Id'	Id'	Inuēc̄o sc̄e frideswide Sēp 4^{w} f$\tilde{e}$ p^{o} fm̄ t^{i}nitat^{f} Missa ꝑ ¶ Gilb'to de Roubery	nō le
[16]		c	17	Kl'	Iunij	
[17]	15	d	16	Kl'		
[18]	4	e	15	Kl'		nō dis
[19]		f	14	Kl'	S^{i} Dūstani achiep̄ī	nō le
[20]	12	g	13	Kl'		
[21]	1	A	12	Kl'	S^{i} Germāi ep̄ī	
[22]		b	11	Kl'		
[23]	9	c	10	Kl'		nō dis
[24]		d	9	Kl'	S^{i} Dominici cōf'	nō le
[25]	17	e	8	Kl'	Sꝝ Aldelmi ⁊ fñcissi ep̄oꝝ	nō le
[26]	6	f	7	Kl'	S^{i} Augustī angloꝝ aplī Missa ꝑ a g de sc̄o leofardo	nō le
[27]		g	6	Kl'		
[28]	14	A	5	Kl'	S^{i} Germani ep̄ī Resūp^{o} Moꝝ Regeñ^{m} f$\tilde{e}$ 4^{w} p^{o} fm̄ t^{i}nitatis	
[29]	3	b	4	Kl'		
[30]		c	3	Kl'		
[31]	11	d	2	Kl'	S^{e} Petronille v^{i}g'	

KL Mayus.

[1]	11	b		Kl'	Apl'oꝶ Ph'i ꝯ iac'. Missa p aīa W. de Grey.	nō le
[2]		c	6	N'		nō dis
[3]	19	d	5	N'	Inuēcio scē cu.	nō le
[4]	8	e	4	N'		
[5]		f	3	N'	Dirige.	nō dis
[6]	16	g	2	N'	Scī Ioh' aⁿ port' lat'. Missa p M'. W'. Seltōⁿ c̄ dio ꝯ sb'dio.	nō le
[7]	5	A		Non'	Scī Ioh' de Beu'.	nō le
[8]		b	8	Id'		
[9]	13	c	7	Id'	Dirige.	
[10]	2	d	6	Id'	Scī Gord' ꝯ Epim'. Missa p Reginald' Bedello c̄ dio ꝯ sb'dio ꝯ obl'.	
[11]		e	5	Id'	Missa	
[12]	10	f	4	Id'		
[13]		g	3	Id'		
[14]	18	A	2	Id'	C[essacio Magrorꝝ regenc̄ feria 3ª ante pent']	nō dis
[15]	7	b		Idus.	Inuēcio scē Fridesw' Sēp f'ē 4 p^{o} fm̄ tinit' Missa pro Gilberto de Roubery	nō le
[16]		c	17	Kl'	Iunij	
[17]	15	d	16	Kl'		
[18]	4	e	15	Kl'		nō dis
[19]		f	14	Kl'	Scī dūst' arⁱepi	nō le
[20]	12	g	13	Kl'		
[21]	1	A	12	Kl'	Scī Germani epī.	
[22]		b	11	Kl'		
[23]	9	c	10	Kl'		nō dis
[24]		d	9	Kl'	Scī Dñici ^{o}f'.	nō le
[25]	17	e	8	Kl'	Scōꝶ Aldelmi ꝯ franc'.	nō le
[26]	6	f	7	Kl'	Scī Augustī angloꝶ ap[l'i] Missa p G. de	nō le
[27]		g	6	Kl'	scō leofardo.	
[28]	14	A	5	Kl'	Scī Germāi eⁱ. R[esumpcō Mrorꝝ Regēc.]	
[29]	3	b	4	Kl'	f'ē 4ᵛᵉ p^{o} fm̄ tⁱnitatis	
[30]		c	3	Kl'		
[31]	11	d	2	Kl'	Scē Petronille vⁱg'.	

[May 1 and 6, marginal notes have been blotted out.

May 11, addition by another hand: Pro Hēr Rege Henrico septimo cū exeqⁱis p'cedētibꝫ ꝯ . . . . . .

May 14 and 28, entries in brackets have been inked over. Marginal note blotted out.

May 28–29, on right-hand margin :—hac die erit missa p aīa dnī Guilberti de Roubbery vt pꝫ fo^{o} . . . .]

[1]		e	KL		Iunius Si Nichomedis	
[2]	19	f	4	Nñs	S^{t} M̃rcellini ꝙ Petri	
[3]	8	g	3	Nñs	Se Osithe virg'	
[4]	16	A	2	Nñs		
[5]	5	b	nñs	Nñs	Si Bonifacij epī	
[6]		c	8	Id'		
[7]	13	d	7	Id'		nō dis
[8]	2	e	6	Id'	Si Willī epī ebo^{r}	nō le
[9]		f	5	Id'	Translāō scī Edmūdi	nō le
[10]	10	g	4	Id'		nō dis
[11]		A	3	Id'	Si Barnabe aplī	nō le
[12]	18	b	2	Id'	nō̃ q ista dies est	
[13]	7	c	Id'	Id'	Si Antonij	nō le
[14]		d	18	Kl'	Iulij ☾ Si Basilidis epī ꝙ cōf'	
[15]	15	e	17	Kl'	Dirige	nō dis
[16]	4	f	16	Kl'	Si Ricardi epī Missa langet' on de req^{l}e cū dia^{no} ꝙ sc̄di^{no}	nō le
[17]		g	15	Kl'	Si Botulphi abb'is	
[18]	12	A	14	Kl'	S^{t} Marci ꝙ M̃rcellī	
[19]	1	b	13	Kl'	S^{t} Geruasi ꝙ Prothasi	
[20]		c	12	Kl'	Translatio sc̄ti Edwardi reg^{f} ꝙ mar^{t}	
[21]	9	d	11	Kl'		
[22]		e	10	Kl'	Si Albani M̃r	nō le
[23]	17	f	9	Kl'	Se Etheldrede virgīs	nō dis
[24]	6	g	8	Kl'	Natiuitas scī Iohis Baptiste Dirig'	nō le
[25]		A	7	Kl'	Missa p āīa henrici hercley*	le fe
[26]	14	b	6	Kl'	S^{t} Iohīs ꝙ pauli	
[27]	3	c	5	Kl'		
[28]		d	4	Kl'	Si Leonis p̃pe	nō dis
[29]	11	e	3	Kl'	Aplō^{rum} Petri ꝙ Pauli	nō le
[30]		f	2	Kl'	Cōmēoracō scī Pauli	le fe

[June 16, the early addition made to 'langet' is again an original entry in the somewhat later MS. *B*.

* The name of Henricus Hercley has been erased, and subsequently restored.]

Iunius

[1]		e		KL	Sci M̃rcell' ꝟ petⁱ.	
[2]	19	f	4	N'		
[3]	8	g	3	N'	Sc̄e Osithe v̄g'.	
[4]	16	A	2	N'		
[5]	5	b		Non'	Sc̄i Bonifacij ep̄i.	
[6]		c	8	Id'		
[7]	13	d	7	Id'		nō dis
[8]	2	e	6	Id'	Sc̄i Will'i ep̄i Eboꝛ.	nō le
[9]		f	5	Id'	T̃rslac̄o sc̄i edmūdi	nō le
[10]	10	g	4	Id'		nō dis
[11]		A	3	Id'	Sc̄i bernabe apl'i.	nō le
[12]	18	b	2	Id'		
[13]	7	c		Idus.	Sc̄i Antonij. ☉ in ♋	nō le
[14]		d	18	Kl'	Iulij. ☾ Sⁱ basilid'. eⁱ. ꝟ ꝭf.'	
[15]	15	e	17	Kl'	Dirige.	nō dis
[16]	4	f	16	Kl'	Sc̄i Ric̄i ep̄i. Missa de langt̄ō̄ de R[equie cum diac.] ꝟ sb'.	nō le
[17]		g	15	Kl'	Sc̄i botulphi abb'.	
[18]	12	A	14	Kl'	Sc̄oꝛ Marci ꝟ Marcell'i.	
[19]	1	b	13	Kl'	Sc̄oꝛ Geru' ꝟ ꝑtĥ̃	
[20]		c	12	Kl'		
[21]	9	d	11	Kl'		
[22]		e	10	Kl'	Sc̄i Albani m̃r.	nō le
[23]	17	f	9	Kl'	Sc̄e Etheldrede v̄g'	nō dis
[24]	6	g	8	Kl'	Natiuitas sc̄i Iohīs baptiste. Dirige.	non le
[25]		A	7	Kl'	Missa ꝑ ā̄ia Henrici Hercley	le fe
[26]	14	b	6	Kl'	Sc̄oꝛ Ioh' ꝟ pauli	
[27]	3	c	5	Kl'		
[28]		d	4	Kl'	Sc̄i leonis	nō dis
[29]	11	e	3	Kl'	Apl'oꝛ petⁱ ꝟ pauli. Colleg: Wadd: consecrat: 1613	non le
[30]		f	2	Kl'	Cōm' sc̄i pauli	le fe

[June 13. The note '☉ in ♋' stands for '*Sol in Cancro.*']

[1]	19	g	KL	N$\tilde{s}$	S^{i} Swithini S^{ll} Processi ⁊ M$\tilde{r}$tī Visitacō marie	dis nō le
[2]	8	A	6	N$\tilde{s}$		
[3]		b	5	N$\tilde{s}$		
[4]	16	c	4	N$\tilde{s}$	Trāslaº sc̄i M$\tilde{r}$tī	le fe
[5]	5	d	3	N$\tilde{s}$	Missa de cessacō$\bar{e}$ t^{i}nitat' fo 20 Cessatio mº^{ll} Regētiū	nō dis
[6]		e	2	N$\tilde{s}$	Translacō sc̄i Thome M$\tilde{r}$	nō le
[7]	13	f	n$\tilde{s}$	N$\tilde{s}$		
[8]	2	g	8	Id'		
[9]		A	7	Id'		
[10]	10	b	6	Id'		
[11]		c	5	Id'		
[12]	18	d	4	Id'		
[13]	7	e	3	Id'		
[14]		f	2	Id'	Dies caniculares	
[15]	15	g	Id'	Id'	Translacō sc̄i Suuithini	
[16]	4	A	17	Kl'	Augusti M	
[17]		b	16	Kl'		
[18]	12	c	15	Kl'	S^{i} Arnulphi ep̄i ⁊ ꝑf'.	
[19]	1	d	14	Kl'		nō dis
[20]		e	13	Kl'	S^{e} Margarete v^{i}gīs	nō le
[21]	9	f	12	Kl'		nō dis
[22]		g	11	Kl'	S^{e} Marie Magdalene	nō le
[23]	17	A	10	Kl'		
[24]	6	b	9	Kl'	vig'	nō dis
[25]		c	8	Kl'	S^{i} Iacobi aplī	nō le
[26]	14	d	7	Kl'		
[27]	3	e	6	Kl'	S^{ll} 7^{tē} Dormiēciū	
[28]		f	5	Kl'	S^{i} Sampsōis	
[29]	11	g	4	Kl'	S^{i} Simplicij	
[30]	19	A	3	Kl'	S^{ll} Abdō ⁊ Sēnen	
[31]		b	2	Kl'	S^{i} Germani ep̄i	nō dis

KL Iulius.

[1]	19	g				
[2]	18	A	6	N'	Sc̄i Swythuni. ℂ Visitacio bt̄e Marie.	nō le
[3]		b	5	N'		
[4]	16	c	4	N'	T̃nslac̄o sc̄i Martī.	le fe le fe
[5]	5	d	3	N'	Missa de cessac̄oe t̄nitat'.	
[6]		e	2	N'	Missa de cessac̄one t̄nitatis	nō dis
[7]	13	f		Non'		
[8]	2	g	8	Id'		
[9]		A	7	Id'		
[10]	10	b	6	Id'		
[11]		c	5	Id'		
[12]	18	d	4	Id'		
[13]	7	e	3	Id'		
[14]		f	2	Id'	Dies caniculares.	
[15]	15	g		Idus.	T̃nslac̄o sc̄i Swythuni.	
[16]	4	A	17	Kl'	Augusti.	
[17]		b	16	Kl'		
[18]	12	c	15	Kl'	Sc̄i arnulphi e^{i}. ꝯ ꝺf'.	
[19]	1	d	14	Kl'		nō dis
[20]		e	13	Kl'	Sc̄e M̃rgarete v^{i}g'	nō le
[21]	9	f	12	Kl'		nō dis
[22]		g	11	Kl'	Sc̄e Ma^{e} Magdal'.	nō le
[23]	17	A	10	Kl'		
[24]	6	b	9	Kl'	vig^{ᵛ}.	nō dis
[25]		c	8	Kl'	Sc̄i Iacobi apl'i.	nō le
[26]	14	d	7	Kl'		
[27]	3	e	6	Kl'	Sc̄oꝫ vii^{tē}. dormienc'.	
[28]		f	5	Kl'	Sc̄i Sampson'.	
[29]	11	g	4	Kl'	Sc̄i simplicij.	
[30]	19	A	3	Kl'	Sc̄oꝫ Abdō ꝯ senne.	
[31]		b	2	Kl'	Sc̄i Germani ep̄i.	nō dis

[July 2, the feast of the Visitation was prescribed in 1431, and confirmed in 1480. Wilkins, *Concilia*, iii. 613.
July 5. This entry has been crossed out and placed on the next day.]

[1]	8	c	KL		Augustus ℂ Ad uīcula sc̄ī petri	nō le
[2]	16	d	4	N$\tilde{s}$	S^{i} Stephani p$\tilde{p}$e	
[3]	5	e	3	N$\tilde{s}$	Inuēcio sc̄ī stephāi	le fe
[4]		f	2	N$\tilde{s}$		
[5]	13	g	n$\tilde{s}$	N$\tilde{s}$	S^{i} Oswaldi regis	
[6]	2	A	8	Id'	S^{u} Sixti felicissimi ꝛ Agapiti	
[7]		b	7	Id'	S^{i} Donati ep$\bar{i}$	
[8]	10	c	6	Id'	S^{u} Ciriaci so^{u} q$\bar{3}$ ei^{9}	
[9]		d	5	Id'	S^{i} Romani M$\tilde{y}$	nō dis
[10]	18	e	4	Id'	S^{i} Laurencij M$\tilde{y}$	nō le
[11]	7	f	3	Id'	S^{i} Tiburcij M$\tilde{y}$	
[12]		g	2	Id'		
[13]	15	A	Id'	Id'	S^{i} Ypoliti M$\tilde{y}$ cū soc'	le fe
[14]	4	b	19	Kl'	Septemb^{is} vig'	nō dis
[15]		c	18	Kl'	Assūpcio btē Marie	nō le
[16]	12	d	17	Kl'		
[17]	1	e	16	Kl'		
[18]		f	15	Kl'	S^{i} Agapiti M$\tilde{y}$	
[19]	9	g	14	Kl'	S^{i} Magni M$\tilde{y}$	
[20]		A	13	Kl'		
[21]	17	b	12	Kl'		
[22]	6	c	11	Kl'		
[23]		d	10	Kl'	S^{u} Thīothei ꝛ Apollīar'	nō dis
[24]	14	e	9	Kl'	S^{i} Bartholomei aplī	nō le
[25]	3	f	8	Kl'		
[26]		g	7	Kl'		
[27]	11	A	6	Kl'	S^{i} Rufi M$\tilde{y}$	
[28]	19	b	5	Kl'	S^{i} Augustini M$\tilde{y}$	nō dis
[29]		c	4	Kl'	Decollō sc̄ī Iohīs	nō le
[30]	8	d	3	Kl'	S^{u} felicis ꝛ Audacti	
[31]		e	2	Kl'	S^{e} Cuthburge v^{i}gīs	

[The Transfiguration August 6, and 'Nominis Iesu' August 7, are not given in the MSS. except by a much later (seventeenth-century) hand in B. These festivals had been instituted in 1457, but were not prescribed in England until 1480.

August 11. The name of St. Tiburcius has been erased and subsequently restored.]

KL Augustus.

[1]	8	c			Adu̅icula sc̄i pet^{i}.	nō le
[2]	16	d	4	N'	Stephī. ⟨'pape' *erased.*⟩	
[3]	5	e	3	N'	Inuenc̄o sc̄i Stephī.	le fe
[4]		f	2	N'		
[5]	13	g		Non'	Sc̄i Oswaldi regis.	
[6]	2	A	8	Id'	Sc̄o$\overline{4}$ Sixti felic' ꝛ agap'. Transfiguratio dnj	
[7]		b	7	Id'	Sc̄i donati ep̄i. Festū noijs Iesu	
[8]	10	c	6	Id'	Sc̄o$\overline{4}$ Ciriaci so$\overline{4}$q$\overline{3}$ ei^{9}.	
[9]		d	5	Id'	Sc̄i Romani m$\overline{r}$	nō dis
[10]	18	e	4	Id'	Sc̄i Laurencij M$\overline{r}$.	nō le
[11]	7	f	3	Id'	Sc̄i Tyburcij m$\overline{r}$.	
[12]		g	2	Id'		
[13]	15	A		Idus.	Sc̄i ypoliti m$\overline{r}$ cū soc'.	le fe
[14]	4	b	19	Kl'	Septembi^{s}. vig$\overline{l}$	nō dis
[15]		c	18	Kl'	Assumpcio bē marie.	nō le
[16]	2	d	17	Kl'		
[17]	1	e	16	Kl'		
[18]		f	15	Kl'	Sc̄i Agapiti m$\overline{r}$.	
[19]	9	g	14	Kl'	Sc̄i Magni m$\overline{r}$.	
[20]		A	13	Kl'		
[21]	17	b	12	Kl'		
[22]	6	c	11	Kl'		
[23]		d	10	Kl'	Sc̄o$\overline{4}$ Thīmothei ꝛ Apollin'.	nō dis
[24]	14	e	9	Kl'	Sc̄i Barthol'. apl'i.	nō le
[25]	3	f	8	Kl'		
[26]		g	7	Kl'		
[27]	11	A	6	Kl'	Sc̄i Rufi m$\overline{r}$	
[28]	19	b	5	Kl'	Sc̄i Augustī m$\overline{r}$.	nō dis
[29]		c	4	Kl'	Decollac̄o sc̄i Ioh'.	nō le
[30]	8	d	3	Kl'	Sc̄o$\overline{4}$ felicis ꝛ adauct'	
[31]		e	2	Kl'	Sc̄e Cuthburge vi^{g}.	

[1]	16	f	KL	Nŝ	Septēber Sⁱ Egidij abb̃tis	le fe
[2]	5	g	4	Nŝ		
[3]		A	3	Nŝ		
[4]	13	b	2	Nŝ		
[5]		c	nŝ	Nŝ	Dies caniculares finiūt	
[6]		d	8	Id'		
[7]	10	e	7	Id'		nō dis
[8]		f	6	Id'	Natiuitas btē Marie	nō le
[9]	18	g	5	Id'	Sⁱ Gorgonij M̃r	le fe
[10]	7	A	4	Id'		
[11]		b	3	Id'	Sⁿ Pthi ꝯ Iasincti	
[12]	15	c	2	Id'		
[13]	4	d	Id'	Id'		nō dis
[14]		e	18	Kl'	Octobⁱs ℂ Exaltacō scē crucis	nō le
[15]	12	f	17	Kl'		
[16]	1	g	16	Kl'	Sᵉ Edithe virg'	
[17]		A	15	Kl'	Sⁱ lāberti ep̄ī	
[18]	9	b	14	Kl'		
[19]		c	13	Kl'		
[20]	17	d	12	Kl'	vig'	nō dis
[21]	6	e	11	Kl'	Sⁱ Mathei aplī	nō le
[22]		f	10	Kl'	Sⁱ Mauricij soⁿ qꝫ eᵉ	
[23]	14	g	9	Kl'	Sᵉ Thecle vⁱgīs	
[24]	3	A	8	Kl'		
[25]		b	7	Kl'	Sⁱ firmī ep̄ī ꝯ cōf'	
[26]	11	c	6	Kl'	Sⁱ Cipriāi epi	
[27]	19	d	5	Kl'	Sⁿ Cosme ꝯ damiāi	
[28]		e	4	Kl'		nō dis
[29]	8	f	3	Kl'	Sⁱ Michael' archang'li	nō le
[30]		g	2	Kl'	Sⁱ Ierom̃ p'sbit'i ꝯ doctor'	le fe

September

[1]	16	f	KL		Scī Egidij abb'is	le fe
[2]	5	g	4	N'		
[3]		A	3	N'		
[4]	13	b	2	N'		
[5]	2	c	N'	N'		
[6]		d	8	Id'		
[7]	10	e	7	Id'		nō dis
[8]		f	6	Id'	Natiuitas bē marie.	non le
[9]	18	g	5	Id'	Scī Gorgonij mr̄.	le fe
[10]	7	A	4	Id'		
[11]		b	3	Id'	Scōꝝ Pthi ꝛ iacincti.	
[12]	15	c	2	Id'		
[13]	4	d		Idus.		nō dis
[14]		e	18	Kl'	Octob' ☾ Exalt' sc̄e cruc'.	no le
[15]	12	f	17	Kl'		
[16]	1	g	16	Kl'	Sc̄e Edithe vig'.	
[17]		A	15	Kl'	Scī lamberti ep̄ī.	
[18]	9	b	14	Kl'		
[19]		c	13	Kl'		
[20]	17	d	12	Kl'	vigilia.	nō dis
[21]	6	e	11	Kl'	Scī Mathei apl'i.	non le
[22]		f	10	Kl'	Scī Mauricij soc'.	
[23]	14	g	9	Kl'	Sc̄e Tecle vig'.	
[24]	3	A	8	Kl'		
[25]		b	7	Kl'	Scī Firmi ep̄ī ꝛ ꝰf'.	
[26]	11	c	6	Kl'	Scī Cipiani ep̄ī.	
[27]	19	d	5	Kl'	Scōꝝ Cosme ꝛ damiani.	
[28]		e	4	Kl'		nō dis
[29]	8	f	3	Kl'	Scī Michīs Archāgeli.	non le
[30]		g	2	Kl'	Scī Ieronimi p'br̄ī ꝛ doct'.	le fe

[1]	16	A		KL	October Si Remigij epī
[2]	5	b	6	Nñs	Si [Leonardi] epī ꝛ conf'
[3]	13	c	5	Nñs	
[4]	2	d	4	Nñs	Si frācisci cōf'
[5]		e	3	Nñs	
[6]	10	f	2	Nñs	Se fidis vig' Si hugōis epī
[7]		g	nñs	Nñs	
[8]	18	A	8	Id'	
[9]	7	b	7	Id'	Si Dionisij cū soc' le fe
[10]		c	6	Id'	Missa de resūpcōe de scō spū Resūpcō Moll Regēciū
[11]	15	d	5	Id'	Si Edwardi regis
[12]	4	e	4	Id'	Si Wlfridi Dirige nō dis
[13]		f	3	Id'	Si Edwardi reg' Missa pro rege Ricardo. nō le
[14]	12	g	2	Id'	Si Kalixti ppe
[15]	1	A	Id'	Id'	Si Wlfranni epī ꝛ Mr̄
[16]		b	17	Kl'	Nouēbis ℂ Si Michaelis ī mōte
[17]	9	c	16	Kl'	nō dis
[18]		d	15	Kl'	Si luce eūngeliste Nō p exeqis et missa fo. 134 nō le
[19]	17	e	14	Kl'	Se frideswide nō le
[20]	6	f	13	Kl'	le fe
[21]		g	12	Kl'	xi Milia virginū
[22]	14	A	11	Kl'	
[23]	3	b	10	Kl'	Si Romāi epī
[24]		c	9	Kl'	
[25]	11	d	8	Kl'	Sll Crispī ꝛ Crispiāni
[26]	19	e	7	Kl'	
[27]		f	6	Kl'	vig' nō dis
[28]	8	g	5	Kl'	Aplōll Simōis ꝛ Iude nō le
[29]		A	4	Kl'	
[30]	16	b	3	Kl'	Dirige
[31]	5	c	2	Kl'	vig' Missa p rege Henrico qnto p fidem de requie no dis

[Oct. 2, Leonardi has been altered by a later hand to leogarij. This is St. Ludger's day, St. Leonard's being on Nov. 6th. Oct. 9 and 18, marginal notes on left hand have been blotted out.

Oct. 9. There is a note in the margin:—'Statut' in fine mensis legend.' ñ. fo. 57.' (= fo. 63). At the foot of the page is a memorandum:—

'Post obitum solis fuerat natale Iohannis
In Symonis festo milleno C. quater anno.']

OctobeR.

[1]	16	A			KL Scī Remigij epī.	
[2]	5	b	6	N'	Scī Leonardi† epī	
[3]	13	c	5	N'	Scī Francisci ꝯf'.	
[4]	2	d	4	N'		
[5]		e	3	N'		
[6]	10	f	2	N'	Scē Fidis vi̇g'. ¶ Scī Hug' epī.	
[7]		g	Non'			
[8]	18	A	8	Id'		
[9]	7	b	7	Id'	Scī Dionis' cū soc'.	le fe
[10]		c	6	Id'	Resūpcō mo⅂ regenc'. Missa de resūpcōe de spū scō.	
[11]	15	d	5	Id'	⟨'S. Edwardi regis.' *erased.*⟩	
[12]	4	e	4	Id'	Scī Wilfridi. Dirige.	nō dis.
[13]		f	3	Id'	Scī Edwr̃di r'. Missa ꝑ Rege Ricardo.	nō le
[14]	12	g	2	Id'	Scī kalixti [pp̃e]	
[15]	1	A	Idus.		Scī Wlfrāni epī ⁊ m̃.	
[16]		b	17	Kl'	Nouēbis. ¶ Scī Michīs ī mōte t'.	
[17]	9	c	16	Kl'		nō dis.
[18]		d	15	Kl'	Scī luce eu̇ng.'	nō le
[19]	17	e	14	Kl'	Scē Frideswide vi̇g'.	nō le
[20]	6	f	13	Kl'		le fe
[21]		g	12	Kl'	Scāꝛ xiᴹˡ' virg'.	
[22]	14	A	11	Kl'		
[23]	3	b	10	Kl'	Scī Romani epī.	
[24]		c	9	Kl'		
[25]	11	d	8	Kl'	Scō⅂ Crispi ⁊ Crisp̄iani.	
[26]	19	e	7	Kl'		
[27]		f	6	Kl'	vigi̇	nō dis
[28]	8	g	5	Kl'	Apl'o⅂ Symonis ⁊ iude.	non le
[29]		A	4	Kl'		
[30]	16	b	3	Kl'	Dirige.	
[31]	5	c	2	Kl'	Missa ꝑ Rege Henr'. vtᵒ ꝑ fidē de Requie.	nō dis

[Oct. 14, *pape* has been erased. Oct. 18, marginal note on left hand, which has been blotted out, seems to read :—M̄ q̄ anť fesť scē luce ⁊ oīm sco⅂ fiant exeqᵘe solemᵒˢ ꝑ aīabꝫ Iohīs kēpt ⁊ thoᵉ kemp vt pꝫ fo. 64. Et in eisdm̄ exeqᵘis fiat sp̄cialis meⁿ̃ ꝑ aia Mr̄i Ricī Lichfild . . . . . collectf vt pꝫ fo. 100ᵇ.]

[1]		d			KL Nouēb' Festiuitas ōīm scōz	nō le
[2]	13	e	4	Nš	Cōmemoracō āīaz	nō le
[3]	2	f	3	Nš		
[4]		g	2	Nš		
[5]	10	A	nš	Nš		nō dis
[6]		b	8	Id'	Si leonardi abbt-ꝑ	nō le
[7]	18	c	7	Id'		n. dis . . .
[8]	7	d	6	Id'	Sz 4or Corōatoz hoc die (lunæ) āno dōij 1602 publica Academiæ bibliotheca ꝑ mm Tho . .	nō le
[9]		e	5	Id'	Si Theodori Mř Bodleū renovata solenniter patefacta est vice cancellario D. Howsen et Danieli Pury ac Waltero	
[10]	15	f	4	Id'	Benet ꝓcuratoribꝰ ingredientibꝰ vna cū multis doctoribꝫ et Artiū mris	nō di
[11]	4	g	3	Id'	Si Martinii epī Dirige	nō le
[12]		A	2	Id'	Missa ꝑ a Walteri le Grey cū dino ꝛ subno Dirige	
[13]	12	b	Id'	Id'	Si Bricij epī Missa ꝑ Danvers cū dino ꝛ subdino	le fe
[14]	1	c	18	Kl'	Decēbis	
[15]		d	17	Kl'	Si Macuti epī	nō dis
[16]	9	e	16	Kl'	Si Edmūdi Archiepī Missa ꝑ āīa hērici reg'	nō le
[17]		f	15	Kl'	Si hugonis epī	
[18]	17	g	14	Kl'		
[19]	6	A	13	Kl'	Dirige	nō dis
[20]		b	12	Kl'	Si Edmūdi regis ꝛ Mř Missa ꝑ M hūfrido ꝛ lodowico de Cherleton cū diaĉ ꝛ sub	nō le
[21]	14	c	11	Kl'		
[22]	3	d	10	Kl'	Se Cecilie vig' ꝛ Mř	nō le ni fe
[23]		e	9	Kl'	Si Clemētis ꝑpe Missa ꝑ com' ele cū dino ꝛ subno ꝛ hec missa erit de oībz scīs	nō le
[24]	11	f	8	Kl'	Si Grisogonij Mř	nō dis
[25]	19	g	7	Kl'	Se Katerine virgis ꝛ Mř	nō le
[26]		A	6	Kl'		le fe
[27]	8	b	5	Kl'		
[28]		c	4	Kl'		
[29]	16	d	3	Kl'	Missa ꝑ āīa Regine Elianore vxoris regꝭ Edwardi de reqie	nō dis
[30]	5	e	2	Kl'	Si Andree Aplī	nō le

[Nov. 20, marginal note on right hand, '. . . a prinçipio euangelij vsque ad tercium agnus dei . . .', has been blotted out. Nov. 23, in right-hand margin :— hec missa erit cū diano ꝛ sbdiaho sequencia ꝛ simbolo fo. 35.
Nov. 23, 'cum sequencia et simbolo.' *added in the margin.*]

KL NouembeR.

[1]		d			Festiuitas ōim sc̄oꝝ.	nō le
[2]	13	e	4	N'	Cōmem' aiaR.	nō le
[3]	2	f	3	N'		
[4]		g	2	N'		
[5]	10	A		Non'		nō dis
[6]		b	8	Id'	Sc̄i Leonardi abb'.	nō le
[7]	18	c	7	Id'		non dis
[8]	7	d	6	Id'	Sc̄oꝝ .iiij^{or} coronat'.	nō le
[9]		e	5	Id'	Sc̄i Theodori m^{r}.	
[10]	15	f	4	Id'		nō dis
[11]	4	g	3	Id'	Sc̄i Martī ep̄i Dirige	nō le
[12]		A	2	Id'	Missa ꝑ aīa Walt'i le Grey cū di^{no} ꝯ subdi^{no} Dirige.	
[13]	12	b		Idus.	Sc̄i Bricij ep̄i. Missa ꝑ danvers cū di^{o} ꝯ subdia^{no}	le fe
[14]	1	c	18	Kl'	Decembis	
[15]		d	17	Kl'	Sc̄i Macuti ep̄i.	nō dis
[16]	9	e	16	Kl'	Sc̄i Edm' ar^{i}ep̄i. Missa ꝑ aīa Henr' reg'. 3^{i}	nō le
[17]		f	15	Kl'	Sc̄i Hug'. ep̄i.	nō le
[18]	17	g	14	Kl'		
[19]	6	A	13	Kl'	Dirige.	nō dis
[20]		b	12	Kl'	Sc̄i Edm'. r'. ꝯ m^{r}. Missa ꝑ Mo Hū fr' ꝯ Lodow' de	nō le
[21]	14	c	11	Kl'	ℂ Cherletoñ cū dia^{no} ꝯ subdi^{no}	
[22]	3	d	10	Kl'	Sc̄e Cecilie v^{ig}'. ꝯ m^{r}.	nō le ni fe
[23]		e	9	Kl'	Sc̄i Clement' [p̄p̄e]. Missa ꝑ com' Ele de ōibꝫ s'. c̄ di^{no} ꝯ sb^{no}	nō le
[24]	11	f	8	Kl'	Sc̄i Grisogoni m^{r}	nō dis
[25]	19	g	7	Kl'	Sc̄e Kat'ine v^{ig}'.	non le
[26]		A	6	Kl'		le fe
[27]	8	b	5	Kl'		
[28]		c	4	Kl'		
[29]	16	d	3	Kl'	Missa ꝑ aia Regīe Elianore vx' reg' Edw'. de Req^{ie}	nō dis
[30]	5	e	2	Kl'	Sc̄i Andree apl'i.	non le

[Nov. 8, 'Hoc die (1602) publica Academiae bibliotheca a M^{ro}. Bodleio restaurata aperiebatur.' *entered in a seventeenth-century hand. Then an earlier note* '. . . a principio euangelij vsqꝫ [.iij.] agnus dei . . .' *obliterated.*

Nov. 11, marginal note on right hand has been blotted out.

Nov. 23, *pape* has been erased.]

[1]	13	f			KL December	
[2]	2	g	4	N$\tilde{s}$		
[3]		A	3	N$\tilde{s}$		
[4]	10	b	2	N$\tilde{s}$	depō Sc̄i Osmūdi Dirige	no le
[5]		c	n$\tilde{s}$	N$\tilde{s}$	Missa ꝑ a Mr̄i Io de pētois de requie	nō dis
[6]	18	d	8	Id'	S^{i} Nicholai ep̄i	nō le
[7]	7	e	7	Id'		le fe
[8]		f	6	Id'	Concepcio bt̄e Marie	nō le
[9]	15	g	5	Id'		le fe
[10]	4	A	4	Id'		
[11]		b	3	Id'		
[12]	12	c	2	Id'		
[13]	1	d	Id'	Id'	S^{e} lucie virgīs	le fe
[14]		e	19	Kl'	Ianuer'	
[15]	9	f	18	Kl'		
[16]		g	17	Kl'	O sapiēcia	
[17]	17	A	16	Kl'	Missa ꝑ hēr' de laci comit' lincoliēs Cessacio Lect'e Mr̄o$\overline{\text{ll}}$	
[18]	6	b	15	Kl'		
[19]		c	14	Kl'		
[20]	14	d	13	Kl'	vig'	nō dis
[21]	3	e	12	Kl'	S^{i} Thome aplī	nō le
[22]		f	11	Kl'		
[23]	11	g	10	Kl'		
[24]	19	A	9	Kl'	vig'	nō dis
[25]		b	8	Kl'	Natiuitas dn̄i nr̄i Ihū xp̄i	nō le
[26]	8	c	7	Kl'	S^{i} Stephani pthŏris	nō le
[27]		d	6	Kl'	Si Iohīs aplī ꝛ eu$\tilde{\text{n}}$geliste	nō le
[28]	16	e	5	Kl'	S$\overline{\text{ll}}$ Innocencium M$\overline{\text{ll}}$	nō le
[29]	5	f	4	Kl'	S^{i} Thome Archiep̄i	nō le
[30]		g	3	Kl'		nō dis
[31]	13	A	2	Kl']		nō le

[Dec. 5, and Dec. 17: the additions made by a later hand here in MS. *C* are original entries in MS. *B*. St. Osmund was not canonized until January, 1457.]

DecembeR

KL

[1]	13	f				
[2]	2	g	4	N'		
[3]		A	3	N'		
[4]	10	b	2	N'	Deposicō scī Osmundi epī. Dirige.	
[5]		c		Non'	Missa p āia magrī Ioh' de Pētoys de Requie.	nō dis
[6]	18	d	8	Id'	Scī Nichī epī	nō le
[7]	7	e	7	Id'		le fe
[8]		f	6	Id'	Concepcio bē marie.	nō le
[9]	15	g	5	Id'		le fe
[10]	4	A	4	Id'		
[11]		b	3	Id'		
[12]	12	c	2	Id'		
[13]	1	d		Idus.	Scē Lucie virg'.	le fe
[14]		e	19	Kl'	Ianuer'.	
[15]	9	f	18	Kl'		
[16]		g	17	Kl'	O sapiencia.	
[17]	17	A	16	Kl'	Cessacō lecture Mol. Missa p. H. de Laci com' Lyncoln'.	
[18]	6	b	15	Kl'		
[19]		c	14	Kl'		
[20]	14	d	13	Kl'	vigĭ	nō dis
[21]	3	e	12	Kl'	Scī Thoe apl'i	nō le
[22]		f	11	Kl'		
[23]	11	g	10	Kl'		
[24]	19	A	9	Kl'	vigĭ	nō dis
[25]		b	8	Kl'	Natiuitas dnī nrī Ihū xpi.	nō le
[26]	8	c	7	Kl'	Scī Stephī ꝑthomr̃is	nō le
[27]		d	6	Kl'	Scī Iohīs apl'i ⁊ eũng'.	[no le]
[28]	16	e	5	Kl'	Scōl Innocenciū m̃r.	nō le
[29]	5	f	4	Kl'	S[cī Thome Archiepī.]	nō le
[30]		g	3	Kl'		nō dis
[31]	13	A	2	Kl'	Scī Siluestr.	nō le

[Dec. 5, a sixteenth-century note partly obliterated :—'eo. Mr Leytoñ . . .'
Dec. 12, 'Natalitia Io. Tem.' entered in a seventeenth-century hand.
Dec. 27, *nō le* has been erased.
Dec. 29, this entry has been erased.
At the foot of the page for December the Oath of Allegiance, 1562, is inserted.]

Although the College missals in use at Oxford were in many instances of Sarum Use, and students found that the Sarum Kalendar answered their purposes sufficiently as regarded the names of the Saints commemorated, and the like, the books provided for University officials had some peculiarities, over and above the additional entry of holidays from lectures and exercises, and the obsequies and commemorations of benefactors and other worthies.

The *Missa Burgensium* (cf. MS. *A* *) on St. Scholastica's day (Feb. 10) in memory of the sad transaction in 1354, when certain scholars were slain after an affray with the townsmen, was of course of local interest.

We find, marked in the Oxford Kalendar, twenty holy days which have no place in the ordinary Sarum books.

Foremost among these are the 'Invention' and 'Translation' of the local virgin saint, Frideswyde, on May 15 (*A* *), and Feb. 12 (*A*). Even her 'Depositio' on Oct. 19 (*A*) was not generally established in other places in England when in 1480 the prolocutor of the Southern Convocation petitioned the primate (Cardinal Bourchier) to enjoin this along with two or three other festivals which had not as yet been observed in this country, notwithstanding that they had received papal recognition some time previously[1].

Several other 'non-Sarum' names appear:—

Antony of Padua (June 13), Osithe (June 3), Peter of Milan (April 29) *A*, Botulph (June 17), Wilfrid (Oct. 12), and William of York (June 8) *A*, names well known in Lincoln or York Use, and therefore likely enough to have been observed in Oxford somewhat ostentatiously by 'Northern' scholars. St. Bertelin or Bettelin of Stafford appears (at the ninth day of September) in the margin of the Bedel's book at a later date.

Though Irishmen, Welsh, and Scots were not looked upon with favour at Oxford[2], St. Patrick's name was duly entered in the kalendar on March 17, as well as those of the other national patrons recognized in Sarum Use. It became necessary, however, to restrain the custom of students inviting their 'national' comrades *from other parishes* to attend noisy festivities on their special holy days, and it was thought desirable to bind the Grammar masters and students to keep uniformity in observing holy days according to their common kalendar. Exception only was made in favour of each man's parish feast in which he himself was allowed to join[3].

[1] Wilkins, *Concilia*, iii. 613.
[2] *Mun. Acad.* (i.) 20, 21; (ii.) 539, 587–8, 684–5.
[3] Ibid. (i.) 18, 91–2, 305; (ii.) 375, 442–3, 540–1.

To scholastic and monastic influences we may attribute the appearance of such entries in the Oxford kalendars as St. Thomas Aquinas (March 7) *A**, and the Translation of St. Dominic (May 24), and the two days of St. Francis (May 25, ? transl.; and Oct. 4). We may notice also the Translation of St. Eloy (Dec. 1), St. German (May 21), Juliana (Feb. 23), Mildred (July 13) *A**. Also St. Euphemia on April 13. This last named is found likewise in Winchester books. The *Depositio S. Osmundi* is a later insertion in *A*, that saint not having been canonized until 1456. His festival was one of those for the full recognition of which the Convocation of Canterbury petitioned Cardinal Archbishop Bourchier in 1480.

ON THE 'COMPUTUS MANUALIS IN USUM OXONIENSIUM'

WE have seen how students of arts and medicine sometimes had a university kalendar bound up with their textbooks as a convenient manual in the thirteenth century or later[1]. We observed also that the *Computus* or Kalendar with the Table to find Moveable Feasts, &c., had a statutable place in the *curriculum* of Arts[2].

Of the 'Libellus Sophistarum.'

It was therefore only natural that there should be a textbook for its study.

Students, who have had larger opportunities for handling sixteenth-century books than I have, may be able to give a better account of the early productions of the University. I confess that it was with feelings of the greatest interest that I opened, quite recently, a little quarto volume in the Palace Library at Lambeth (xxiii. 7. 24), which seemed to me to contain *in embryo* those great foundations the OXFORD CLARENDON and the CAMBRIDGE UNIVERSITY PITT Presses.

Two little works are bound together in this volume, the one printed in 1523 (June 4), the other in 1530 (July 16). Both are the work of Caxton's foreman and successor Wynkyn de Worde, then printing in the parish of St. Bride's at the sign of 'the Sun' in Fleet Street, London. I was familiar with his edition of schoolbooks, *Sum es fui*, &c., and similar works of Stanbrig and of Robert Whitinton, *laureatus Oxon.*, *Lichfeldiensis grammatices magister, et protovates Anglie*, for there is in the Vicar's library at St. Mary's, Marlborough, a fine collection of these little pieces, ranging from 1520 to 1532. But (though I had read of them) I had never seen these publications for students in our two Universities. They are—

(1) 'Libellus Sophistarū ad vsum Cātibrigiēn.'
(2) 'Libellus Sophistarū ad vsū Oxoniēn.'

Each of them has a woodcut representing a master seated at his desk with three pupils before him. The Cambridge edition has its short

[1] See above, pp. 18, 19, 31, 32.

[2] See p. 16.

title enclosed in a ribbon, or scroll, and the woodcut (*Dibdin*, i. p. l.) repeated on the reverse page, and the sheets (A–K^8, L^6) signed 'Sophis. Canti.' The Oxford copy runs only to K^4. Of the latter there is an earlier copy in the Bodleian (8° O. 4. Art.) 1512 (Aug. 12) of the same bulk.

The two works have a certain family likeness, but with some of the examples different, and with just that amount of dissimilarity which we might expect to find between (say) a Rugby and a Cheltenham grammar.

On sig. F. i. (verso) we find in the Cambridge book *Consequentie allyngton* . . . 'Contra hunc textum ab Aristotele primo periarmeniarum edit., de nulla vna re simul dicantur contradictoria incomplexa, *&c.*, sic arguitur,' *&c. &c.* Robert Alington was scholar of Queen's and Fellow of New College and Chancellor of the University in 1394. The reference is to the *peri hermeneias*. I suppose the printed books (if they did not incorporate them) took the place of such MSS. as *Sophismata de equiuocis*, T. Moston (Magd. Coll. cod. xcii) and the *Sophismata* of W. Strode (Oriel, cod. xxxiii. p. 282) who I suppose was Chaucer's 'philosophical Strode' (*Troilus and Criseyde*, li. 1857), whom about 1383 he coupled with 'moral Gower,' but who is named '*Ralph*' Strode by Tanner (*Biblioth. Brit.* p. 697).[1]

The *Libellus Sophistarum* is said by Dibdin (ii. 152) to have been printed *in vsum Cantibrigien̄* in 1510, 1525, and some other year unknown. Copies of these are to be found in existence as follows:—

1510. Sept. 7, is in Cambridge University Library, Hh. 14. 73[1].

1524. June 4, is in Lambeth Palace Library, xxiii. 7. 24.

That *in vsum Oxonien̄*:

? 1515. (imperfect), is in the British Museum, C. 37. c. 44.

1524. Pynson, mentioned by Dibdin from Ames and Herbert.

1530. July 16, W. de Worde, in Lambeth Palace Library, xxiii. 7. 24.[2]

As the *Libellus Sophistarum* was intended to aid the student in Arts with his Dialectic, so the *Compotus Manualis* was designed to help him over his 'Computus,' to which he had solemnly sworn to devote eight whole days of lectures.[2] I am not sure that we can altogether vindicate it from being an early Oxford 'cram' book, and the systematic use of the diagrams of the palms of the hands (whence I suppose the title *Manualis* was derived) must have sorely tempted the mediaeval

[1] Dr. Warton, in his *Hist. of Eng. Poetry*, i. 388–9, apparently identifies Lewis Chaucer's tutor, *illum nobilissimum philosophum magistrum N. Strode*, as the Poet calls him (*Astrolabie*, c. 40), with the writer of *Sophismata*.

[2] Anstey, *Mun. Acad.* (ii.) 413, cf. 416.

Mr. Bouncer to anticipate the methods of Mr. A. C. Hilton's Heathen Pass-ee at Cambridge[1].

We will now give the text of the Oxford *Computus*[2], adding such elucidations as are within our power.

[1] *The Light Green*, ii. p. 8 (1872).

[2] We have mentioned one or two instances of miscellaneous tracts gathered in one volume in old times for the use of our University students or teachers. (See pp. 18, 31, above.) No. 70 among the volumes given by T. Markaunt about 1439 to the students of Corpus Christi College, Cambridge, is an excellent example of such a collection. It cost 6*s.* 8*d.*, and contained

(1) Algorismus, cum magistro Thoma de Nouo Mercatu exponendum. [Probably the text of Alex. de Villa Dei, with comment by T. of Newmarket, circ. 1410. Cf. Peterhouse MS. 184 (8).]
(2) Algorismus de minuciis [J. de Sacrobosco, or Halifax, on fractions].
(3) *Compotus ecclesiasticus*. [Probably by J. de Sacrobosco. T. of Newmarket wrote a prose comment. It was originally calculated for 1244–56.]
(4) Tractatus de spera. [Probably by J. de Sacrobosco, *De Sphera*.]
(5) Theorica planetarum.
(6) Musica Boecii abbreuiata.
(7) Sufficiencia musice organice. [By J. de Muris, MS. Bodl. Digby, 168.]
(8) Musica Boecii abbreuiata per Iohannem de muris. [Halliwell mentions that there is a copy of J. de Muris (who wrote circ. 1321–45) in Brit. Mus. Lansdowne MS. 762.]
(9) Alius tractatus de discantura. [This MS. volume is lost, but Dr. M. R. James supplies the *incipit* of the second and penultimate folios '*dicitur et albedinem*,' and '*vel valorem pro breue*.']

The *Compotus* verses, with prose comment by Thomas of Newmarket, M.A., Cantab., and some of the other treatises just mentioned, are found in the Peterhouse MS. 184 = 1.8.8*. See also MS. Bodl. Digby, 81. This *compotus*, beginning 'Omnium philosophorum discretissimi,' is (says Dr. M. R. James) a comment on the *Algorismus* of Dionysius Abbas, *Peterhouse MSS.* p. 216. How large was the number of copies of the *Compotus*, and of the treatises thereon, may be gathered from Dr. James's account of the *Ancient Libraries of Canterbury and Dover* (Camb. 1903). Thus I note, on a hasty search, in the Catalogue of Ch. Ch. Cant. nos. 92, 98, 285–90, 957, 1426 and 1605 (see also Bodl. Digby, 28). Among books which were at Canterbury College, Oxford (A.D. 1524), no. 251 was Compotus Geraldi. In the Catalogue of St. Augustine's, Cant., nos. 1127–34, 1140, 1142, 1147, 1153–7, 1167, 1170, 1429, 1456 (prose and verse), 1563, and 1594. In the Catalogue of Dover Priory, A.D. 1389, nos. 124, 324; II. 334, 395 (massa compoti), 411 (ars calculatoria), and 442 (comp. eccles. glosatus). Out of this list Dr. James had identified a few as still extant. From Ch. Ch. Cant. no. 287 = ? Brit. Mus. Cotton Calig. A. xv (part 2). From St. Aug. Cant. (nos. 1127, ? 1154 were in Dr. Dee's hands).

No. 1140 = Bodl. Rawl. C. 117.
No. 1147 = Brit. Mus. Harl. 1.
No. 1155 = Cambr. Univ. Ii. i. 15.
No. 1156 = Bodl. 464.
No. 1157, cf. St. John's Coll. Oxon. 17.
No. 1170 = Corpus Chr. Coll. Oxon. 221.
From Dover Priory, no. 124 = Glasgow, Hunterian Mus. v. 6–17.

ON THE FRONTISPIECE TO THE OXFORD 'COMPOTUS MANUALIS' OF 1519–20

THIS woodcut seems to me to represent a young Master of Arts (perhaps Magister Anianus the author of the text, or a reader of the text and gloss in lecture). He wears a rich figured gown or tabard, with hood or tippet and laureated cap, and is delivering his lecture from an open book which rests upon a knee-table or desk, which might well be the envy of modern students for its drawers, cupboards, and accommodation for a book of reference on a *pupitre* on either side, besides the one in front of him. I should have been inclined to suggest that the scene intended is the Art Schools at Oxford; but Dr. Hastings Rashdall has assured me that the rod or birch which he holds as a mere emblem in his left hand 'lightly like a flower'—rather than with the grasp of a Busby, a Udal, or an Orbilius, must indicate that the place represented is the lecture-room within his hall or college. A more awe-inspiring *scutica* or tause, loaded with a *bulla* of leather (if not of lead) reposes in reserve beneath his penknife to his right[1]. Two students drawn on a scale of humble diminution are writing at desks or lecterns revolving on their pillars. Below these sit five others on a long form or stone seat, which has a front of carved diaper pattern, or of textile drapery. Above the end of the seat hangs what may be meant for a bag of books or papers. That the total number of students, like that of the clasped tomes above the lecturer's head, is seven, may imply an allusion to the seven liberal arts of the *trivium* and *quadrivium*, indicated in the memorial lines:—

'*Gram:* loquitur; *Dia:* vera docet; *Rhet:* verba colorat;
Mus: canit; *Ar:* numerat; *Gẽo:* ponderat; *Ast:* colit astra.'

A lamp, an hour-glass, a clock striking on a bell—with pendent weights, together with terrestrial and celestial globes, form at once the

[1] John the Deacon (cir. 872) in his Life of St. Gregory, ii. 6, mentions that the whip, with which that great pope menaced the boys in his Singing School at Rome, was preserved in his day at the *Schola Cantorum*.

natural furniture of the room and an emblematic suggestion of the teacher's subject the *computus* or calculation of the kalendar. The rod has ten twigs; our 'bibling-rod' at Winchester had only four:

As to the wreath of bay Dr. Rashdall writes to us:—'Poets and teachers of Grammar or Rhetoric[1] were certainly created Poets Laureates and invested with the *Laurea* at Oxford and Cambridge. "The custom of laureating poets perhaps originated in Italy. We hear of it at Padua in the fourteenth century. There is a letter of Petrarch, where the poet declares that he received invitations on one and the same day, *ad percipiendam lauream poeticam*, from Rome and from the Chancellor of Paris. Only the first invitation was accepted[2]." But there were other occasions on which other graduates wore wreaths[3]: so I should not be too confident that the schoolmaster in the picture was a laureate . . . schoolmasters might be Masters of Arts or Masters of Grammar; but as the natural teacher of *Computus* would be a Master of Arts, I think it would be the safest way to describe him as such.' (*New College, Oxford.* May 3, 1903.)

The following interesting comment has been kindly communicated by Dr. Edwin C. Clark, Regius Professor of Laws at Cambridge, whose paper on *English Academical Costume* (*Mediæval*) appeared in the *Archæological Journal*, vol. L. 73–207. (Reprinted, W. Pollard, 8vo, Exeter, 1894.)

THIS is a very interesting and suggestive representation of a *quasi-doctorate in Arts.*

That the *Compotus* was an *Arts* subject I am informed by Mr. Wordsworth, and should also infer from the plate itself. That a *doctorate*, or *quasi-doctorate*, was intended I conclude from the costume of the figure. This is, in order of putting on, a *cassock*, *tabard* or *sleeved cope*, a *tippet*, and, on the head, a *pileus* of dignity.

[1] Boase, *Register*, i. p. 299.

[2] *Universities of Europe*, Rashdall, 1895, II. ii, where the references are given. 'Bernard Andrew, poet laureate, received a royal annuity in 1486 on account of his teaching at Oxford and elsewhere.' (*loc. cit.*) John Skelton, the poet previously laureated at Oxford, and beyond the seas, was licensed to wear the bay at Cambridge also in 1493. 'Rob. Whitinton Lichfeldiensis,' of whose grammatical works there is a good collection at St. Mary's, Marlborough, is described circ. 1519-21 (exactly the period of our *Compotus*) as '*grammatices magister* et protovates Anglie, in florentissima *Oxoniensi* academia *laureatus*.'

[3] Bachelors of other faculties wore floral wreaths at the Festivities of the Act. Caius, *Hist. Cantabr.* p. 122. Canons of St. Paul's wore wreaths of roses in 1405. Wharton, *De Episc. Lond.* p. 150.

The other articles of dress are found with the lower degrees, in Arts as well as in the specially so-called Faculties.

The *rod* (an unmistakeable *birch*) is rather the sign of a Master in Grammar. But the *pileus* of dignity, in Academical Costume, belongs properly to the Doctorate, a degree regularly confined to the three Faculties of Divinity, Law, and Medicine.

In the earlier part of the sixteenth century a short-lived attempt was made to erect a kind of Humanist Faculty, after the pattern of the older three. This attempt took its most definite form in the *Collegium poetarum et mathematicorum* started by the Emperor Maximilian at Vienna in 1501. The style of the academical degree was to be *poeta laureatus*, but the *insignia* distinctly followed those of the Doctorate, including the Hat of Dignity, and adding thereto a wreath of laurel. My authority for the above statement is the seventh volume of the *Monographien zur deutschen Kulturgeschichte*, p. 65, where will be found a copy of Durer's woodcut (now at Berlin) representing these *insignia* as conferred upon the Humanist Conrad Celtis, somewhat earlier (by Maximilian's father, Frederick III). The same work contains (at p. 68) a likeness of the same Celtis (from a woodcut of Burgkmair's), which resembles the figure in the *Compotus* in every respect—tippet, sleeved under-dress, laureated hat—except the birch rod. I am not sufficiently acquainted with the history of Oxford University to say whether there was any English attempt to set up a sort of Arts Faculty in the beginning of the sixteenth century. But it certainly would seem as if the printer of the *Compotus* had in view some of the facts or pictorial representations to which I have referred.

[E. C. Clark, LL.D., F.S.A.]

Newnham House, Cambridge.

LIST OF PRINTED EDITIONS OF 'COMPOTUS MANUALIS MAGISTRI ANIANI CUM COMMENTO.'

Date.	*Size.*	*Place.*	*Printer, &c.*	*Folios.*	*Diagrams.*	*Owner, &c.*
1486	...	Rome	. . . . .	...	...	(*Hain*, 5593.)
1488, 18 Kl' Dec.	4°	Strasb.	J. Prys' ⟨Algorismus, pp. 45–53⟩	44	0	Brit. Mus. 1A. 1638. Bodl. Oxon. Auct. 4 Q. 5. 50.
1488–9, 10 Feb.	...	Lyons	J. de Pré	...	...	(*Hain*, 5594.)
1489, 7 Oct. . .	4°	Lyons	J. de Pré	39	6	Brit. Mus. 1A. 41824.
1489, 12 Oct. .	...	Lyons	J. de Pré	...	...	(*Hain*, 5595.)
1490–1, 24 Jan..	4°	Lyons	J. de Pré ⟨wants title⟩.	38	7+2	Bodl. Oxon. Auct. 2 Q. 5. 60.
1491, 17 Aug. .	...	Lyons	Mathias Huss . . .	...	6	(*Copinger*, 1731.)
1492–3, 24 Jan..	4°	Lyons	J. Fabri Aleman. . .	40	...	Brit. Mus. 1 A. 41965.
1492–3, 13 Feb.	...	Lyons	J. Fabri	...	...	(*Hain*, 2196; *Copinger*, 1732.)
1493, 10 June .	4°	Rome	A. Fritag de Argentina	42	...	Brit. Mus. 8630. f. 6.
1495	...	[Lyons]	[Mathias Hus] . . .	...	...	[Bodl. Oxon., missing, 1862.]
1498	...	Paris	Morand, for F. Regnault	...	...	(*Copinger*, 1733.)
c. 1498 . . .	...	Paris	for Petit	...	...	(*Copinger*, 1728.)
?1500	...	[Basel]	. . . . .	39	8+2	Brit. Mus. 716. f. 1. (formerly Abp. Cranmer, and Ld. Lumley).
?1500	...	Paris	. . . . .	...	...	Brit. Mus. 8610. c.
?1500	4°	Lyons	Gaspard Ortuin . . .	32	8+2	Brit. Mus. 8533. e. 32.
1502	...	Paris	J. Ysabel (for) M. Durand Gerlier	34	8+2	Brit. Mus. G. 16, 396 (formerly Sir T. Grenville).
⟨1502⟩ . . .	4°	Rouen	In officina Roberti Mace, Cadomi ⟨*imperfect*⟩	29	9+2	Bodl. Oxon. 4°. D. 21. Jur.
1502	8°	Paris	J. Ysabel 'E. G.' and 'Desmarnes'	44	6+2	Brit. Mus. 8630. a. 16.
1502–3, 15 Mar.	8°	Paris	J. ⟨. . .⟩ in vico Iudaico, for F. Regnault	42	8+2	Bodl. Oxon. 8° C. 170 Art.
1504	...	Lyons	. . . . .	...	...	(*Lalande.*)
1506–7 . . .	8°	Lond.	Ri. Pynson ⟨*imperfect*⟩	...	4+*n*	Brit. Mus. C. 20. a. 33.
1509	4°	Lyons	Claude Nourry . . .	24	8+2	Brit. Mus. 11409. bb. b. 15.
1511, 17 Nov. .	4°	Paris	Michael Niger . . .	42	8+2	Brit. Mus. 11409. bb. 47.
1515–16, 1 Feb.	8°	Paris	T. Caseus Vuesalien, sumpt. J. Petyt & Mich. Nigri	64	8+2	Lambeth Palace, x. 11. 32 (contains some Greek).
1519	4°	Paris	N. de la Barre . . .	59	8+2	Brit. Mus. 531. l. 9 (3).
1519–20, 5 Feb.	4°	Oxon.	C. Kyrfoth	16	4	Cambridge Univ. AB. 4. 69 (5).
1529	...	Paris	. . . . .	...	...	(*Lalande.*)
n. d. ⟨? c. 1505⟩	12°	Rouen	Pro Robinet Mace, Cadomi	48	8+2	Brit. Mus. 533. a. 34 (2).

In the sixth column of the preceding table we note the number of diagrams of hands + the number of other diagrams or charts, if any, in each copy examined. In the one instance, 4° ⟨1502⟩ where we reckon '9' hands, one is a duplicate on the title-page. See pp. 133–4, below. For two other copies, see Camb. Univ. Library, AB. 4. 69 (A.D. 1498, Paris), and P*. 11. 41 (A.D. 1502, Paris).

THE *Compotus manualis cum commento* was printed at least thirty times between 1486 and 1529. It consists of a metrical text, ascribed in several editions to 'Magister Anianus[1] a Latin poet and astronomer of the fifteenth century,' and runs to upwards of 250 Latin hexameter lines. It treats of (1) the Solar Cycle, (2) the Lunar Cycle, (3) the Moveable and Immoveable Festivals, and (4) the Seasons. Under these four headings an account is given of (1) Leap year, the planets, the signs of the zodiac, and the order of holy days fixed in the kalendar, expressed in the memorial lines *Ci-si-o Ia-nus*, &c., (2) the *saltus lunae*, the epacts, *regulares*, and embolismal years, (3) the *claves festorum*, (4) the terms and quarters of the year, vigils, perilous (or 'Egyptian') days, and *litterae tabulares*.

At the end are commonly added six lines 'in commendation of the work,' viz.

'Que vix antiqui . . . brevi compendio et arte.'

The text is usually divided into thirty-four paragraphs of from two to eighteen lines. To each paragraph of the text a prose gloss or comment is subjoined or prefixed in most of the editions, although not in the one printed at Oxford.

From 1490 onwards the editions include from four to eight diagrams of open or closed hands, with words, letters, or syllables inscribed on the several joints (*iuncturae*) of each finger, as is stated in the title of the quarto just mentioned, viz.

'Liber[2] qui Compotus inscribitur: vna cum figuris et manibus necessariis tam in suis locis quam in fine libri positis Incipit feliciter. *Lux orta est iusto*[3]. *Psalmista*[4] Ista verba . . . Dicitur autem *athomus* ab *a* quod est *sine*, et *Thomos* quod est *diuisio* quasi sine diuisione.

Quoniam in magno compoto tradite sunt multe regule et diuerse a magistro Alexandro de villa dei. . . . Patet ergo quod in quolibet digito sunt septem iuncture excepto pollice, in quo solum sunt quinque: nec plures nec pauciores.'

The text then begins:

'Compotus est talis . . . vna dies superaddi.'

[1] Hain (*2195–6) gives the name in the form '*Avianus*.'

[2] The title in 1488 is 'Co*m*potus manualis mag*istr*i aniani + metricus cu*m* co*mmen*to et algorismus.'

[3] This is called in 1488 'Prologus in librum aniani, qui compotus nuncupatur.'

[4] Ps. xcvi. *Vulg.* (= xcvii.), 11.

The commendatory verses are eleven in number

'Que vix antiqui . . .

. . . Et qui portat aquam puer vrniger: et duo pisces[1].'

Then a kalendar of tabular letters, golden numbers, &c., with an explanation thereof, ending 'que littera erit dominicalis pro predictis vltimis festis mobilibus.' 'Registrum.'

'Liber compoti cum co*m*mento finit feliciter.

Impressus Lugduni per Iohanne*m* de Prato. Anno domini. M. ccc. xc. die xxiiii. Ianuarii.'

The Roman 4to edition of 1493 has a woodcut on the title showing a person at a window displaying a geometrical scroll with the legend '*Altior incubuit animus sub imagine mundi*,' to another who holds a pair of compasses and paper with geometrical figures. The colophon is:

'Liber compoti cum commento finit feliciter Impressus Rome per Andream Fritag de Argentina. Anno a natiuitate domini. Millesimo quadragentesimo nonagesimo tertio. Die vero x. Iunii Sedente Alexandro sexto Pont. max. anno eius primo.

Laus Deo.

Tempora cum causis phebi phebeque calendis
Bisextum & ciclos edocet iste liber
Excutere ut ualeat priscorum tempore densas
Erroris nebulas aura benigna fugat
Octo manus patule monstrant o contio cleri
Tende tuas propere largiter ista pete

Hec. B. S.'

⟨*A. Fritag's device.*⟩

The 12mo 'Compotus magistri Aniani,' printed at Rouen (about 1505) for Robert or Robinet Macé dwelling at Cahors ('Cadomi, iuxta pontem sancti petri'), has eight diagrams of hands, one for finding the Sunday Letter, and one with names and signs of the zodiac. The gloss begins:—'In ista parte auctor prosequitur de suo intento. Computus est talis . . .' (and ends) '. . . cum predictis vna dies vult superaddi anno bissextili, id est ⟨in⟩ anno bissextili[2].' On the title-page is a solar face with a dial somewhat similar to the *rota littere dominicalis* reproduced in the Cambridge edition of the Sarum

[1] This last verse is wanting in the edition of March 15, 1502-3, where the ten verses are called '*Breue compendium.*'

[2] The gloss here seems to be the same as in 1488. Several editions end '. . . propter bisextum.'

Breviary[1]. R. Mace's device shows a mermaid holding up a comb and anchor, lettered 'R. M.'; it is bordered by coats of arms and the mottoes 'Ung Dieu,' 'Ung Roy,' 'Une Foy,' 'Une Loy,' below which is his name 'Robinet Mace.'

Some of the later editions (Paris, 1511, and 1515–16) have two additions which appear to have been introduced in 1508: as the title of the later edition possibly implies:—

'Compotus nouissime ampliatus ac emendatus et familiari elucidatus commentario vna cum manibus figurisque suis in locis[2] decenter adiectis M.d.viij. Cum textuali ordine marginariisque annotaciunculis et compluribus documentis memorabilibus antea non impressis. ¶ Compendium denique superadditum est .N. Bone spei trecensis. Necnon modus renouande tabule paschalis[3] totius opusculi index aliaque conducibilis' (1515–16)[4].

The earlier editions contain an ordinary kalendar (besides the *Cisio-ianus*), but those of 1511 and 1515–16, as well as the undated sixteenth-century Rouen edition (Macé), have no such kalendar.

The *prologus* distinguishes this metrical *Compotus* of master Anian[5] from a larger one, the '*magnus compotus* magistri Alexandri de Villa Dei.' The reference is I suppose to the *Massa compoti* which begins 'Licet modo in fine temporis.'

The verses of Anianus appear to be, generally speaking, the same in the different editions, so far as I have been able to examine them; but Miss Jessica Lewis observes that the seventeen lines (8–24), 'Hic imponatur . . . boabel . dicens . fiet . augur,' occur in the Lyons edition of 1492 in a different collocation i. e. earlier than they do in 1489.

Of some variations in the 'Cisioianus.'

In the *Cisioianus* lines there is naturally some little variety. As the Oxford Computus says,

'Si mutes vsum, versus mutare licebit.'

[1] *Brev. ad usum Sarum* (Cantab., 1886), iii. p. xv. See also W. Cooke and C. Wordsworth's *Directorium Sacerdotum* (H. Bradshaw Soc., 1901), ii. 617, 619.

[2] Tam in suis locis quam in fine libri positis: 1509 suis in locis auspicato adiectis: 1511.

[3] Tabule cerei paschalis: 1511.

[4] Lalande (*Bibliogr. Astron.*) assigns the tables of the *Compotus manualis* to Nic. Bonaspes, and the gloss to Jacques Marsus, Dauphinois.

[5] To Anianus in the fifteenth century are attributed the familiar lines of the Zodiac: '*Sunt Aries, Taurus,*' &c. Lalande, *Bibliographie Astronomique*, 1852.

The names of saints recorded in the kalendar differed somewhat in various countries and dioceses. Some printers or editors appear to have contented themselves with reproducing the *Cisioianus* as they received it from Anianus, leaving to the lecturer to adapt it to his local kalendar; others attempted the task of alteration; and we find occasionally a reference to this in the gloss, and even sometimes a difference in the passage of the text. Where the Oxford book of 1519–20 says, like Pynson's edition of 1506–7:—

> 'Sunt alii versus pro festis bis duodeni:
> Nec tamen hoc vsu reliquos inscribere vidi.
> Si mutes vsum, versus mutare licebit;
> Namque alios alius versus sibi postulat vsus.
> Usu diuerso variantur festa frequenter.
> Horum ideo propria mutari metra necesse est.'

—an examination of a few editions shows that there were at least four forms in which the lines were then commonly current. To take the month of January as a specimen:—

(1) 'CI-si. ge. ia-nus e-pi si-bi guil di-cat hil. fe. mau. mar. an.
Pris-ca fa⟨b⟩. ac vin-cen-ti pau-lus iul-que va-le-rus.'

This appears in the Lyons editions of 1489 and 1492, and in the *compendium* of N. Bone spei of Troyes in 1515–16 it occurs (though reading in the main text, 'Ci-si-o ia-nus e-py,' &c.) in full, under the description of 'Disticha fixorum festorum *in morem insignis parrhisiorum dioces.*' It reappears in Pynson's *Almanach Ephemerides*, London, 1506–7.

(2) 'Ci-si-o ia-nus e.pi. lu. fe. la. nus et ken. fe. mau. mar. an.
Pris-ca fab. ag. vin-cen-ti. pau-lum iul. ag. que ba-tild.'

This is found in the *Kalendar of Shepherdes*, printed in Paris in 1503, and in Pynson's edition of the same, printed in London in 1506.

(3) 'Ci-ci-o ia-nus e-pi. lu-ci-a-nus, et hil. fe. mau. mar. sul.
Pris. wul. fab. ag. vin. pe-te. pau-li iul. ag-ne. ba-tyl.'

This in the Oxford Computus, printed there in 1519–20.

(4) 'Circ- Ge-no. Ia-nus E-pi. Ri-go. Guil. dat, et Hil. Fe. Bo. Mar-cell.
Pris.que Seb. Ag. Vin. E. Bab. Pau. Pol. Iu. Ca-ro. Bat. Cyr.'

From a later service-book. *Psalterium cum hymnis*, Paris, 1551. See *Directorium Sacerdotum*, ii. p. 605 (app.).

To these we may add:—

(5) 'Ci-si-o. Ian. Ed. E-pi. Lu-ci-a-nus et Hil. Fe. Maur. Mar. Sul. Pris. Vul. Fab. Ag. Vin. Pe-te. Pau-li Iul. Ag-ne Ba-til[dis.].'

From a Salisbury MS. cir. 1450. See *Salisbury Ceremonies*, p. 231.

(6) '*Cyr*-cum-staunt-ly . thre . *Kyngs* . came . by . nyght
By . an . hye . *hyll* . or . day . lyght.'

From the Sarum *Horae*, Paris, 1532. We mark in italics the only festivals here noticed.

(7) 'Cisio Ianus Epiphaniis dic dona magorum
Vincit orans Agne nova Paulum lumina vertent.'
Pseudo-Bede, in Migne, *Patr. Latin.* xc. 786.

Leaving out of account the later Paris *Horae* of 1551 (which notices, besides Ste. Geneviève, Rigobert of Rheims, Bonitus of Clermont, Emerentiana, Babylas, Charlemagne, and Cyr, not being very strict in counting its syllables, while it names the popular St. Sebastian in place of his companion Fabian), we notice the following variants in the month of January:—

Days.	*Saints. Year of Death.*	*Lyons,* 1489.	*Shep. K.* 1503.	*Oxon.* 1519.	*Sarum.* 1450.
Jan. 3	Genoveva, V. † 512	*	–	–	–
,, 5	Edward, K. C. † 1066 . . .	–	–	–	*
,, 8	Lucian, Pr. † 245	–	*	*	*
,, 9	Felan, Ab. saec. vii.	–	*	–	–
,, 10	William of Bourges † 1209 . .	*	–	–	–
,, 13	Kentigern, Bp. of Glasgow † 601	–	*	–	–
,, 17	Antony, Ab. † 356	*	*	–	–
,, 17	Sulpice, B. C. † 647	–	–	*	*
,, 19	Wulstan, B. C. † 1095 . . .	–	–	*	*
,, 23	? Peter of Egypt † 400 . . .	–	–	*?	*?
,, 28	Agnetis 2do († 303)	–	*	*	*
,, 29	Valerius, Bp. sec. i.	*	–	–	–
,, 30	Batildis, Q. † 670	–	*	*	*

To St. Felan, or Filan, son of Feriach and St. Kentigerna, was attributed the English victory over Robert Bruce at Bannockburn in 1314.

The Kentigern of Jan. 13 was the Bishop, St. Mungo (= 'dearest'), whose tomb at Glasgow was in request for miracles.

'Pierre l'Egyptien' is given on Jan. 23 in Migne's *Encycl. Théol.*

xvii, p. 1006. But perhaps *pete* is merely an imperative verb addressed to the reader, and put in to fill out the line with syllables sufficient to place St. Paul on the 25th.

The gloss or comment says:—

'Unde est notandum quod quelibet dyocesis habet suum modum dicendi circa ista viginti quatuor versus. Et hoc secundum festa sanctorum, que festa colunt in vna Dyocesi[1], et non in alia: sed iste modus hic insertus[2] est modus generalis in francia' (ed. Lyons, 1489).

In 1506–7 Pynson for his English readers concludes the sentence 'Sed iste modus hic incertus † est modus generalis.' And so the Paris edition of 1515–16.

The '*Ars Compoti Manualis*' in the Digby MS. 190, in the Bodleian Library, contains on leaves 71, 72 a double series of the 'Cisioianus,' beginning as follows:—

(8) 'Cisio Ianus epi. sibi vendicat hinc Feli. Marcel.'

(9) 'Scissa Geno. sec.[3] epi. retinet Ianus Il. Fe. Mau. Mar. An.'

In the Digby collection there are two copies of the '*Computus Manualis in vsum* Cantebrig.' Of these Digby MS. 15 was written by a scribe named Bernys, or Barnes. The opening of this agrees with No. 5, which we have cited on p. 118, only with '*Cicio*' for '*Cisio*[4].'

Digby MS. 81, by the scribe J. de Marisco, '*secundum vsum* Cantebrigie,' differs somewhat in the second line, thus:—

(10) 'Cicio Ianus ephi . . . sulp.

Prisc. wlst. fab. agn. vin. quoque *con.*[5] iul. a. se.[6] batil.'

[1] 'dyocesim': 1498 ('dyocesi': 1492).

[2] 'inceptus': 1492. 'incertus': 1506–7, 1515–16.

† = *sic.*

[3] For '*sec.*' on Jan. 5, I find no saint nearer than 'Syncletica,' which is unsatisfactory.

[4] Perhaps the most noticeable variant in the Cambridge Use, as found in their 'Cisioianus,' is St. Philibert on Aug. 20. He was founder of Jumièges abbey. Some names found in the Cambridge Use, but omitted in that of Oxford (e.g. Faith, Gereon, Kalixtus, and Wulfram, all in the month of October), are found in ordinary kalendars of the Sarum type.

[5] *con.*, i.e. Conversio S. Pauli.

[6] a. se., i.e. Agnetis secundo.

A KALENDAR

NEWLY CONSTRUCTED (1904) TO ILLUSTRATE LINES 94–117 OF THE '*COMPOTUS MANUALIS IN VSUM OXONIENSIUM*,' PRINTED BY C. KYRFOTH IN 1519–20

ALTHOUGH Kyrfoth's Oxford *Computus* does not contain a kalendar fully set out in the accustomed manner, his readers would naturally have one before them, so that they might understand his meaning. I have attempted to reconstruct one from his *data*. See below, lines 94–117, the '*Cisioianus*,' with Oxford holidays, &c. noted in it. I reprint the couplet of '*Ci-si-o-ia-nus*' for each month at the head of the page, and then (so to express it) *plant out* the several festivals, which it specifies, in an almanac form on the days severally indicated. The place of each has been ascertained by noticing the position occupied in the couplet by the syllable or syllables which denote each feast. Thus (e. g.) I place St. Hilary on January 13, because 'Hil.' is the thirteenth syllable in the distich for that month.

I have added at the foot of each month the corresponding lines from the *Cisioianus* of Pynson's *Almanach Ephemerides* of 1506–7. See above, pp. 2–8. It will be observed that the syllables of the nonsense lines *A-D*am *De-Ge-B*at (= 'At Dover Dwells George Brown') are prefixed to the several months by Pynson. See p. 4.

IANUARIUS.

Ci-si-o *Ia-nus* E-pi. Lu-ci-a-nus, et Hil. Fe. Mau. Mar. Sul. Pris. Wul. Fab. Ag. Vin. pete, Pau-li, Iul. Agne Ba-tyl.

1	A	Calend.	Circumcisio Domini.	p̃.
2	b	4 Non.		
3	c	3 Non.		
4	d	Prid. Non.		
5	e	Nonis.		
6	f	8 Id.	Epiphanie.	p̃.
7	g	7 Id.		
8	A	6 Id.	Luciani sociorumque eius Memoria	
9	b	5 Id.		
10	c	4 Id.		
11	d	3 Id.		
12	e	Prid. Id.		
13	f	Idus.	[Octa. Epiph.] Hilarii.	le. fe.
14	g	19 Cl. Feb.	Felicis episcopi.	
15	A	18 Cal.	Mauri abbatis.	
16	b	17 Cal.	Marcelli pape.	
17	c	16 Cal.	Sulpicii episcopi confessoris.	
18	d	15 Cal.	Prisce virginis.	
19	e	14 Cal.	Wulstani epis. conf.	non dis.
20	f	13 Cal.	Fabiani et Sebastiani.	non le.
21	g	12 Cal.	Agnetis V. M.	le fe.
22	A	11 Cal.	Vincentii M.	non le.
23	b	10 Cal.		
24	c	9 Cal.		
25	d	8 Cal.	Pauli conuersio.	non le. p̃.
26	e	7 Cal.		
27	f	6 Cal.	Iuliani Ep. C.	
28	g	5 Cal.	Agnetis secundo.	
29	A	4 Cal.		
30	b	3 Cal.	Batyldis V.	
31	c	Prid. Cal.		

A. Ci · si · o · Ia · nus · e · pi · si · bi · guil di · cat· hil · fe · mau · mar · aus
Pris · ca fab · ac vin · cen · ti pau · lus iul·que va · le · rus.
(*Pynson*, 'Almanach Ephemerides,' 1506–7.)

FEBRUARIUS[1].

Brig. pur. Blas. et Ag. Ve. *Fe-bru-que*, Sco-last.[2] Fre-de. Va-lent.
Iul. con-iun-ga-tur cum Pe-tro Matth. po-ne post Au.[3]

1	d	Calend.	Brigide V.	n. dis.
2	e	4 Non.	Purificacio Marie.	n. le
3	f	3 Non.	Blasii Ep. M.	le. fe.
4	g	Prid. Non.		
5	A	Nonis	Agathe V. M.	le. fe.
6	b	8 Id.	Vedasti et Amandi Confessorum.	
7	c	7 Id.		
8	d	6 Id.		
9	e	5 Id.		
10	f	4 Id.	Scolastice V.	
11	g	3 Id.		n. dis.
12	A	Prid. Id.	Fredeswide Translacio[2]	n. le
13	b	Idus		
14	c	16 Cl. Mar.	Valentini M.	
15	d	15 Cal.		
16	e	14 Cal.	Iuliane V. M.	
17	f	13 Cal.		
18	g	12 Cal.		
19	A	11 Cal.		
20	b	10 Cal.		
21	c	9 Cal.		n. dis
22	d	8 Cal.	Cathedra S. Petri	n. le p̃
23	e	7 Cal.		n. dis
24	f	6 Cal.	Mathie ap. M.	n. le.
25	g	5 Cal.		
26	A	4 Cal.		
27	b	3 Cal.	Augustini Ep.[3]	n. dis
28	c	Prid. Cal.		n. le

Dam. Bri · pur · bla · sus a · gath · Fe · bru · ap · sco · las · ti · ca va · lent
Iu · li con · iun · ge tu pe · trum math · ve · nit ho · nor. (*Pyn.*)

[1] Fo. B. j. *Comp. Man. Oxon.*
[2] *Kyr.* apparently places St. Frideswide on the 12th, instead of the 11th.
[3] *Read* 'Au. post.'

MARTIUS.

Da. Ced-de *Mar-ci-que* Tho-mas fes-tum dat Gre-gor-ij pa. Pat.
Ed-war. Cut. Be-ne-dic. et an-nun. vir-gi-nis e-duc.

1	d	Calend.	Dauid Ep.	n. le.
2	e	6 Non.	Cedde Ep. C.	n. le.
3	f	5 Non.		
4	g	4 Non.		
5	A	3 Non.		
6	b	Prid. Non.		n. dis
7	c	Nonis	Thome de Aquino.	n. le.
8	d	8 Id.		
9	e	7 Id.		
10	f	6 Id.		
11	g	5 Id.		n. dis
12	A	4 Id.	Gregorii pape.	n. le p̃.
13	b	3 Id.		
14	c	Prid. Id.		
15	d	Idus		
16	e	17 Cl. Apr.		n. dis
17	f	16 Cal.	Patricii C.	n. le.
18	g	15 Cal.	Edwardi R. M.	le fe.
19	A	14 Cal.		n. dis
20	b	13 Cal.	Cutberti Ep. C.	n. le p̃
21	c	12 Cal.	Benedicti abbatis	n. le.
22	d	11 Cal.		
23	e	10 Cal.		
24	f	9 Cal.		n. dis
25	g	8 Cal.	Annunciacio Marie	n. le p̃
26	A	7 Cal.		le fe
27	b	6 Cal.		
28	c	5 Cal.		
29	d	4 Cal.		
30	e	3 Cal.		
31	f	Prid. Cal.		

De. Al·bi·Mar·of·fi·ci·o de·co·ra·tur gre·go·ri·a·no Ger·trud·al·ba·be·ne iunc·ta ma·ri·a ge·ni·tri·ce. (*Pyn.*)

APRILIS.

Fes-ta Ric. Am-bro-si ce-le-bres in *A-pril-que* Ti-bur-ci.
Et post Al-phe-gi-que Ge-or. Mar-ci quo-que Pe-tri.

1	g	Calend.		
2	A	4 Non.		
3	b	3 Non.	Ricardi Ep. C.	n. dis
4	c	Prid. Non.	Ambrosii ep.	n. le.
5	d	Nonis		
6	e	8 Id.		
7	f	7 Id.		n. le, nisi fe.
8	g	6 Id.		
9	A	5 Id.		
10	b	4 Id.		
11	c	3 Id.		
12	d	Prid. Id.		
13	e	Idus		
14	f	18 Cl. Mai.	Tiburcii et Valeriani	
15	g	17 Cal.		
16	A	16 Cal.		
17	b	15 Cal.		
18	c	14 Cal.		
19	d	13 Cal.	Alphegi M.	
20	e	12 Cal.		
21	f	11 Cal.		
22	g	10 Cal.		n. dis
23	A	9 Cal.	Georgii M.	n. le
24	b	8 Cal.		n. dis
25	c	7 Cal.	Marci evang.	n. le
26	d	6 Cal.		
27	e	5 Cal.		
28	f	4 Cal.		
29	g	3 Cal.	Petri mediolanensis	n. le
30	A	Prid. Cal.		n. dis

Ge. Ap · e · gyp · am · bro · si · i · fe · stis o · uat · at · que ti · bur · ci
Et va · ler · sanc · ti · que gre · gor[1] · mar · ci · que vi · ta · lis.
(*Pyn.*)

[1] *Read* 'ge-org.'

MAYUS.

Phi. Iac. cru-cis et Io. Io. be-uer-lac. [en][1] Ne-re-us Fred. Post-e-a Dun-sta-ni : po-ne Do. Fran. Au-gust. Ger-ma-ni Pe.

1	b	Calend.	Philippi et Iacobi app.	n. le
2	c	6 Non.		n. dis
3	d	5 Non.	Inuentio sancte Crucis	n. le
4	e	4 Non.		
5	f	3 Non.		n. dis
6	g	Prid. Non.	Iohannis ante port. latin.	n. le
7	A	Nonis	Iohannis Beuerlacensis Ep.	n. le
8	b	8 Id.		
9	c	7 Id.		
10	d	6 Id.		
11	e	5 Id.		
12	f	4 Id.	Nerei et Achillei et Pancracii MM.	
13	g	3 Id.		
14	A	Prid. Id.		n. dis
15	b	Idus	Fredeswyde Inuencio.	n. le
16	c	17 Cl. Iun.		
17	d	16 Cal.		
18	e	15 Cal.		n. dis
19	f	14 Cal.	Dunstani archiepiscopi et conf.	n. le
20	g	13 Cal.		
21	A	12 Cal.		
22	b	11 Cal.		
23	c	10 Cal.		n. dis
24	d	9 Cal.	Translacio s. Dominici C.	n. le
25	e	8 Cal.	Translacio s. Francisci C.	n. le
26	f	7 Cal.	Augustini Anglorum apostoli	n. le
27	g	6 Cal.		
28	A	5 Cal.	Germani Ep. C.	
29	b	4 Cal.		
30	c	3 Cal.		
31	d	Prid. Cal.	Petronille V.	

Bat. Phi·lip·crux qui for·io·han·ac ni·cho·las May·us dat
Ho·que dat y·uo·sa·cer·sil·te·uer·br Au·gust·ger·e·pi·pe. (*Pyn.*)

[1] A syllable appears to be wanting in *Kyr.* between 'beuerlac' and 'Nereus.'

IUNIUS.

Nic. Mar-cell-i, Bo-ni-fac. Med. Ed-mund, Bar-na. An-tho-ni.

Bot. Mar. Ger. Ed-ward, Al-ban, bap-tist, Io. Pau. Le. Pe. Pau.

1	e	Calend.	Nicomedi M.	
2	f	4 Non.	Marcellini et Petri MM.	
3	g	3 Non.		
4	A	Prid. Non.		
5	b	Nonis	Bonifacii et sociorum MM.	n. dis
6	c	8 Id.		
7	d	7 Id.		n. dis
8	e	6 Id.	Medardi et Gildardi Epp.	n. le
9	f	5 Id.	Translatio S. Edmundi Archiep.	n. dis
10	g	4 Id.		
11	A	3 Id.	Barnabe Ap.	n. le p̃.
12	b	Prid. Id.		
13	c	Idus	Anthonii C.	n. le
14	d	18 Cl. Iulii		
15	e	17 Cal.		n. dis
16	f	16 Cal.	[Translacio S. Ricardi]	n. le
17	g	15 Cal.	Botulphi C.	n. dis
18	A	14 Cal.	Marci et Marcelliani MM.	
19	b	13 Cal.	Geruasii et Prothasii MM.	
20	c	12 Cal.	Translatio S. Edwardi R. M.	
21	d	11 Cal.		
22	e	10 Cal.	Albani prothomartyris Anglorum	n. le
23	f	9 Cal.		n. dis
24	g	8 Cal.	Iohannis baptiste	n. le p̃
25	A	7 Cal.		
26	b	6 Cal.	Iohannis et Pauli MM.	le. fe.
27	c	5 Cal.		
28	d	4 Cal.	Leonis pape	n. dis
29	e	3 Cal.	Petri et Pauli apostt.	n. le p̃
30	f	Prid. Cal.	Commemoratio S. Pauli	le. fe.

Er. Ni · mar · Iu · nus ha · bet re · le · bri a · bar · nap · a · pos · tol.
Cir · quo · que ger · ua · len · pau · li io · el · que le · pe : pol. (*Pyn.*)

IULIUS.

Est vi-si. Mar-tyn, Ces. Tho-mas, et Fra. Be-ne-dic-ti Swi-thi Ken.
Ar-nul. Mar. Prax. Mag. Ap. Cris. Iac. Ann. Dor. Samp. Sim. Ab. Ger.

1	g	Calend.		
2	A	6 Non.	Visitatio Marie	n. le
3	b	5 Non.		
4	c	4 Non.	Translacio S. Martini	le. fe.
5	d	3 Non.		
6	e	Prid. Non.	Cessacio	n. dis
7	f	Nonis	Translacio S. Thome	n. le.
8	g	8 Id.		
9	A	7 Id.		
10	b	6 Id.	SS. septem fratrum MM.	
11	c	5 Id.	Translacio S. Benedicti	
12	d	4 Id.		
13	e	3 Id.		
14	f	Prid. Id.		
15	g	Idus	Translacio s. Swithuni	
16	A	17 Cl. Aug.		
17	b	16 Cal.	Kenelmi R. M.	
18	c	15 Cal.	Arnulphi Ep. M.	
19	d	14 Cal.		⟨n. dis⟩
20	e	13 Cal.	Margarete	⟨n. le.⟩
21	f	12 Cal.	Praxedis non mart.	⟨n. dis⟩
22	g	11 Cal.	Marie Magdalene	⟨n. le.⟩
23	A	10 Cal.	Apollinaris Ep. M.	
24	b	9 Cal.	Cristine V. M.	⟨n. dis.⟩
25	c	8 Cal.	Iacobi ap.	⟨n. le⟩
26	d	7 Cal.	Anne matris Marie	
27	e	6 Cal.	Septem dormientium MM.	
28	f	5 Cal.	Sampsonis Ep. M.	
29	g	4 Cal.	Felicis et Simplicii, cum sociis	
30	A	3 Cal.	Abdon et Sennen MM.	
31	b	Prid. Cal.	Germani, Ep. C.	⟨n. dis.⟩

⟨The margin here is cut off and the record of days lost.⟩

Go. Le · p*ro* · ce · mar ti tho · ma the · sep · que be · ne · tu ca · ve da · sti
Ar · nul · mar · vir · mag · da · chri · is · mar · trans · a · mar a · ger. (*Pyn.*)

AUGUSTUS.

Pe. vin. Ste-phen. Os. trans. Ie-su, Ro. Lau. Ti-bur. Y-po. Sump.
Ro-chi et Mag-ni, Ber-nar-di, Bar-tho-lo-mi, Au. 'col. bap. Cut.

1	c	Calend.	S. Petri ad vincula.	
2	d	4 Non.		
3	e	3 Non.	Inuentio Stephani prothomartiris	
4	f	Prid. Non.		
5	g	Nonis	Oswaldi R. M.	
6	A	8 Id.	Transfiguratio Domini	
7	b	7 Id.	de Nomine Iesu.	
8	c	6 Id.		
9	d	5 Id.	S. Romani memoria.	n. dis
10	e	4 Id.	S. Laurencii memoria.	n. le
11	f	3 Id.	S. Tiburcii memoria.	
12	g	Prid. Id.		
13	A	Idus	Ypoliti et sociorum	
14	b	19 Cl. Sep.		n. dis.
15	c	18 Cal.	[As]sumptio Marie.	n. le
16	d	17 Cal.	Rochi	
17	e	16 Cal.		
18	f	15 Cal.		
19	g	14 Cal.	Magni M.	
20	A	13 Cal.		
21	b	12 Cal.	Bernardi C.	n. dis
22	c	11 Cal.		
23	d	10 Cal.		n. dis
24	e	9 Cal.	Bartholomei ap.	n. le
25	f	8 Cal.		
26	g	7 Cal.		
27	A	6 Cal.		n. dis
28	b	5 Cal.	Augustini ep.	n. le
29	c	4 Cal.	[De]collatio s. Iohannis baptiste	n. le
30	d	3 Cal.		
31	e	Prid. Cal.	Cuthberge V.	

Ci. Pe · tre steph · Au · gust · sir · do · nat · re · lau · co · tib · y · pol.
Sump · ti · o vir · gi · nis et · thi · mo · bar · lu · do · uic · a · io · ha*n* · nis · (*Pyn.*)

SEPTEMBER.

E-gi-di, Cuth. Ber-ti-ni, nat. Gor-gon. Pro-thi-que cru-cis.
E. Lam-ber-ti-que Matth. Mau. Tec-le. Fir. Cip. Cos-me, Mych. Ier.

1	f	Calend.	Egidii abbatis.	⟨l⟩e. fe.
2	g	4 Non.		
3	A	3 Non.		
4	b	Prid. Non.	Translatio s. Cuthberti	
5	c	Nonis	Bertini abbatis	
6	d	8 Id.		
7	e	7 Id.		n. dis
8	f	6 Id.	Natiuitas Marie.	n. le
9	g	5 Id.	Gorgonii M.	
10	A	4 Id.		
11	b	3 Id.	Prothi et Iacincti MM.	
12	c	Prid. Id.		
13	d	Idus		n. dis
14	e	18 Cl. Oct.	Exaltacio s. Crucis.	n. le
15	f	17 Cal.		
16	g	16 Cal.	Edithe V.	
17	A	15 Cal.	Lamberti Ep. M.	
18	b	14 Cal.		
19	c	13 Cal.		
20	d	12 Cal.		n. dis
21	e	11 Cal.	Mathei ap.	n. le
22	f	10 Cal.	Mauricii sociorumque eius MM.	
23	g	9 Cal.	Tecle V.	
24	A	8 Cal.		
25	b	7 Cal.	Firmini M.	
26	c	6 Cal.	Cipriani et Iustine	
27	d	5 Cal.	Cosme et Damiani MM.	
28	e	4 Cal.		n. dis
29	f	3 Cal.	Mychaelis archang.	n. le
30	g	Prid. Cal.	Ieronimi presb.	le. fe.

Fos. Eg · an · god · ti · bi dat · na · ta · ma · ri · a ma · crux san.
Sep · lam · ber · ti post ma · the · i si · di se · dem mi · mich · hi · e. (*Pyn.*)

OCTOBER.

Re. Le-o, Fran-cis, Hug. Mar-ci, Di-o, Ni-ga. Ed-war-di, Mich. mon.
Lu. Fri-des-wyd, mil. virg. Ro-ma. Cris-pi-nus, Si-mo-nis, Quint.

1	A	Calend.	Remigii sociorumque eius	
2	b	6 Non.	Leodegarii ep. M.	
3	c	5 Non.		
4	d	4 Non.	Francisci C.	
5	e	3 Non.		
6	f	Prid. Non.	Translacio S. Hugonis Ep.	
7	g	Nonis	Marci, Marcelliani et Apulei MM.	
8	A	8 Id.		
9	b	7 Id.	Dionisii et sociorum eius MM.	le. fe.
10	c	6 Id.		
11	d	5 Id.	Nigasii cum sociis MM.	
12	e	4 Id.		
13	f	3 Id.	Translacio S. Edwardi R. C.	
14	g	Prid. Id.		
15	A	Idus		
16	b	17 Cl. Nov.	Michaelis in monte tumba.	
17	c	16 Cal.		n. dis
18	d	15 Cal.	Luce ewang.	n. le
19	e	14 Cal.	Frideswyde V.	n. le
20	f	13 Cal.		le. fe
21	g	12 Cal.	SS. undecim milium virginum MM.	
22	A	11 Cal.		
23	b	10 Cal.	Romani Ep. C.	
24	c	9 Cal.		
25	d	8 Cal.	Crispini et Crispiniani MM.	
26	e	7 Cal.		
27	f	6 Cal.		n. dis
28	g	5 Cal.	Simonis et Iude app.	n. le
29	A	4 Cal.		
30	b	3 Cal.		
31	c	Prid. Cal.	Quintini M.	n. dis

A. Re le · o franc · au · da · fi · mar · dy · o qui · que ie · ca · lix.
Oct · o lu · ca ca*m* · mil · me · se · ma · lu · pus et sy · mo · lu . quin. (*Pyn.*)

NOUEMBER[1].

Om. An-i-ma-que Le-o. Lo-do-wi. Mar-ti. Bri-ci. Mach. Ed. Hu-go-nis, Ed-mund, Ce. Cle-ment. Kat. Li-ni pa. Sat. An.

1	d	Calend.	Omnium Sanctorum.	n. le. p̃r
2	e	4 Non.	Commemoracio Animarum.	n. le. p̃
3	f	3 Non.		
4	g	Prid. Non.		
5	A	Nonis		n. dis
6	b	8 Id.	Leonardi C.	n. le. p̃
7	c	7 Id.		
8	d	6 Id.	Lodowici[2]	
9	e	5 Id.		
10	f	4 Id.		n. dis
11	g	3 Id.	Martini Ep. C.	n. le. p̃
12	A	Prid. Id.		
13	b	Idus	Bricii Ep. C.	le. fe.
14	c	18 Cl. Dec.		
15	d	17 Cal.	Machuti Ep. C.	n. dis
16	e	16 Cal.	Edmundi archiep. Cant.	n. le. p̃
17	f	15 Cal.	Hugonis ep.	n. le. p̃
18	g	14 Cal.		
19	A	13 Cal.		n. dis.
20	b	12 Cal.	Edmundi R. M.	n. le. p̃
21	c	11 Cal.		
22	d	10 Cal.	Cecilie V. M.	le. fi.
23	e	9 Cal.	Clementis pape M.	n. le. p̃
24	f	8 Cal.		n. dis
25	g	7 Cal.	Katerine V. M.	n. le. p̃
26	A	6 Cal.	Lini pape M.	le fe
27	b	5 Cal.		
28	c	4 Cal.		
29	d	3 Cal.	Saturnini M.	n. dis.
30	e	Prid. Cal.	Andree Ap.	n. le. p̃

Dri. Om · me · mar · et cla · le · o que oc · mar · mart · cō. math · le · ge.
Vir · gi · ni et san · cte ce · cle · ir · a mar · ti · us · ac an (? *leg.* 'sat · an') (*Pyn.*)

[1] 'Nouamber' +19–20.

[2] 'Lodowic.' Nov. 8th was the date of the death of Louis VIII (*le Lion*), A. D. 1226, and the accession of St. Louis, the ninth of that name.

DECEMBER.

E-li-gi. Os. Bar-ba.† Ni-col. con-cep-ti-o-que Lu-ci-e 'O sa-pi-en'-que Tho-ma, pro-pe Nat. Step. Io. In. Tho-me, Sil.

1	f	Calend.	Eligii Ep. C.	⟨n. le ?⟩
2	g	4 Non.		? n. le
3	A	3 Non.		
4	b	Prid. Non.	Depositio Osmundi Ep. C.	
5	c	Nonis	Barbare V.	n. dis
6	d	8 Id.	Nicolai Ep. C.	n. le p̃
7	e	7 Id.		le fe
8	f	6 Id.	Concepcio Marie V.	n. le p̃
9	g	5 Id.		le fe
10	A	4 Id.		
11	b	3 Id.		
12	c	Prid. Id.		
13	d	Idus	Lucie V. M.	le fi
14	e	19 Cl. Ian.		
15	f	18 Cal.		
16	g	17 Cal.	*O sapiencia.*	
17	A	16 Cal.		
18	b	15 Cal.		
19	c	14 Cal.		
20	d	13 Cal.		n. dis
21	e	12 Cal.	Thome ap.	n le. p̃
22	f	11 Cal.		
23	g	10 Cal.		
24	A	9 Cal.		
25	b	8 Cal.	Natiuitas Domini	p̃
26	c	7 Cal.	Stephani prothomartiris.	p̃
27	d	6 Cal.	Iohannis ewang.	p̃
28	e	5 Cal.	SS. Innocencium MM.	p̃
29	f	4 Cal.	Thome M.	p̃
30	g	3 Cal.		
31	A	Pr. Cl. Ian.	Siluestri pape.	

Fos. E · li · dat re · si · ni fa · ma · ri · mich · gen · ti lu · ci · e.
Fes · ta De · cem · bris tho · que · co · lit na · ste · io · in · tho · me sil · (*Pyn.*)

The Diagrams.

In the preceding table of printed *Computi manuales*, when we describe the later editions as containing '8 + 2' diagrams, we mean that there are eight diagrams of hands, human *left hands*, closed or open[1], and two charts or diagrams of a different character: thus—

Hand (1) Open palm: *Manus sinistra pro parte interiori* describes the joints of the thumb and fingers: 'Pollex, summitas pollicis, supra radix, radix pollicis'; and similarly 'Index,' 'Medius,' and 'Medicus,' and their corresponding joints ('summitas,' &c.). In some systems the 'pollex' is disregarded.

Hand (2) The back. In some editions, e. g. 1515–16, (*a*) *manus sinistra pro parte exteriori*, the whole palm turned round: Medicus, Medius, Index. In others, e. g. 1490–1, 1502–3, (*b*) the wrist and thumb as before, but the fingers turned down and clenched on the palm so as to show their backs, and described, e. g. 'Auricularis, prima subungula, secunda subungula, grossa radix minimi' (disregarding the thumb).

Hand (3) Open: *Manus sinistra pro parte interiori.* The memorial nonsense line 'Filius esto dei celum bonus accipe grates' imposed on the various joints of the several fingers.

Hand (4) The back: in some editions turned round at the wrist to show the back of the entire hand; in others, the backs of the four fingers are brought into view by closing the fist. *Manus sinistra pro parte exteriori.* The same verse, '*F*ilius *e*sto . . . *g*rates.' (Hands 3 and 4 are intended for reckoning the Sunday Letters, F, E, D, C, B, A, G.)

Hand (5) Open: *Manus sinistra pro parte interiori*, drawn as in nos. 1 and 3 above. The four nonsense lines '*F*ructus *a*lit,' '*E*t *g*enitrix,' '*D*at *f*lores,' and '*C*am*b*it *ed*ens,' as given above on p. 6, the fourth line serving for leap-years with twofold Sunday letters, as the three other lines do for common years.

Hand (6) The back: the same lines as in no. 5, applied to the joints '*pro parte exteriori.*' In certain editions, e. g. 1490–1, 1502–3,

[1] In some editions (e. g. the *Compotus* of Feb. 1, 1515–16, of which there is a copy at Lambeth, x. 11, 14[3]) *both* diagrams in each pair show the left hand open, first '*pro parte interiori*,' then (as if it was turned at the wrist) '*pro parte exteriori*.' In the English editions the back of the fingers is shown in the latter case by closing them down upon the palm. For our list of editions see p. 113.

the beginnings of lines 1 and 2 only are applied to diagrams (5) or (6), while the remainder of those two lines are applied to the companion figure of the pair, while the lines 'Et genetrix' and 'Dat flores' are discarded.

Hand (7) Open: *manus sinistra pro parte interiori;* the joints of each of four fingers lettered successively *D, E, F, G.*

Hand (8) The back: *pro parte exteriori;* the letters *A, B, C,* applied to the joints of the backs of each of the four fingers.

[**Hand** (9). No. (1) above is merely repeated, on the title-page in the edition of Robinet Macé, Rouen, cir. 1500.]

Chart (i) Zodiacal signs ('*Est Aries, Taurus,*' &c.) and the names of the corresponding months arranged in two concentric circles round the Sun's face.

Chart (ii) Table to find the Golden Number and the Sunday Letters for any common year or bissextile in the fifteenth or sixteenth century. There are three concentric circles whereof the outer disk contains the series of *aurei numeri* from i. up to xix. The middle circle has *litterae Dominicales* in recurring order from *g* to *a*, while the inner circle gives in every fourth place the proper Sunday Letter for the later months of each leap-year in the series. See Kalendar sheet in *Breviarium ad usum Sarum,* ed. Cantab. 1886, iii. p. (xv). In the *Computus* of 1515–16, the centre of this chart is occupied by a note '¶ Hec est tabula ad cognoscendum literas d*omi*nica*les* cuiuslibet anni, sec*undum* principium suum voluenda, et semper duratura.'

The two charts and the eight hands occur in varying order in different editions. The editions prior to 1500, and a Paris edition of 1502, contain a smaller number of diagrams.

Among numerous tables which illustrate the *Compoti* of Hilperic, Garland, &c. in the beautifully written MS. I. 15 at St. John's Coll., Cambridge, formerly at *Conventus Londoñ*, and in the eighteenth century the property of Bishop Wagstaff and of T. Baker (both Nonjurors), there is on p. 52 a zodiacal circle in red, blue, green, and yellow. In the Sarum printed Breviary of 1531 is a *rota litterae dominicalis*, which I have twice reproduced: in 1882, adapting it to the nineteenth century, and in 1901 (*Direct. Sacerd.* ii. 617) for the twentieth.

Some Copies of the 'Computus' in Manuscript.

The following MSS. of the *Compotus Aniani* have come under my notice:—

Compotus est talis, &c.

There is a 'compotus versificatus' (which I have not seen) at Caius College Library, MS. 141, art. 7, bound with the 'Compotus Gerlandi' and the 'Almanach Profacii.' Also 'massa compoti cum tabulis et kalendario,' MS. 385, art. 11, besides other treatises mentioned in our list hereafter.

(*a*) '*Filius esto Dei*,' &c., i. e. verse 9 of Anian (see p. 161):—British Museum, MS. Harl. 955, ff. 83^b–84^b. (See *Direct. Sacerd.* ii. pp. 608–9.)

(*b*) The same beginning: 'Compotus manualis,' saec. xv. Trin. Coll. Cam. MS. 1081, O. 1. 57, ff. 22–31. (*c*) Also Brit. Mus. Egerton MS. 843, ff. 38^b–39^b, with gloss. (Formerly in Trin. Coll. O. 2. 45.)

(*c*) '*Mobilis ibo cifos*,' &c., i.e. verse 178 of Anian (see p. 171):—Trin. Coll. Cam. MS. O. 2. 5.

The opening line '*Compotus est talis*,' &c., appears in Sarum Missals printed at Paris and Rouen in 1500 (fol.), 1503 (8vo), and 1504–5 (J. du Pre), and in the Sarum Manual (4to), 1523, and perhaps some other editions of 'quedam regule secundum parvum compotum ecclesie Romane.' See *Directorium Sacerdotum*, ii. 612 (1901).

Of the title 'Computus' or 'Compotus.'

ETYMOLOGICALLY the word (Lat.) 'Compotus,' (Fr.) 'Compost, (Engl.) 'Compot,' may be referred to *componere* rather than to *computare*, but in use it was frequently made equivalent to *computatio*. A 'computus roll' is the common expression for the annual account of a bursar or treasurer; and as regards treatises bearing the name it is practically impossible in many instances to say, if you judge from the title or opening alone, and unless you have some technical acquaintance with 'such branches of learning,' whether you have before you the *artem iactandi computum* (a mediaeval treatise on the precursor of single and double entry, or, as we should say now, 'commercial arithmetic, or even a common elementary arithmetic), or an instruction on 'the way to find Easter,' &c., and such other matters as were included with the 'compotus ecclesiasticus.' In point of fact a considerable number of MSS. combine instruction on both.

The curious form *compotatio* will be found below, p. 140, under the name *Cyrillus Alexandrinus*. See further, p. 151, below.

A List of Books on the 'Computus.'

The following list of books (in many cases of treatises still in MS.) may help future inquiry, and it will be seen that not only many of the items are now at Oxford, but the authors of a good many were bred in our English Universities[1]. I have arranged them in alphabetical order.

Abbo Floriacensis (martyr, cir. 990). Praefatio commentarii in cyclum Victorii. 'Calculum Victorii, dum quondam . . . exordium. Amor sapientiae,' &c. Item in circulorum decennovenalibus B. Cyrilli et Dionysii Romani ac Bedae. 'Dionysius abbas genere Romanus . . . redeuntes.' Migne, *Patr. Latin.* cxxxix. 569, 572–8. Compotus vulgaris, qui dicitur Ephemerida Abbonis. St. John's Coll. Cam. MS. I. 15 § 7, pp. 281–347[a], contains tables. 'Ardua conexe libat sacraria forme,' &c. 'Quoniam brevitatem semper comitatur obscuritas . . . sic de ceteris intellige.' But his work *de sphera* in the same MS., pp. 300, 302, 338 speak of this writer as alive in 1086–92. Excerptio Abbonis ex Igino de figuratione signorum. 'Denique, ut dicit Plinius . . . salvator mundi evertit.' Trin. Coll. Cam. MS. R. 15. 32, ff. 200–12. See also St. John's Coll. Oxon. MS. 17. 'Annorum duo . . . Antequam de re . . .' Digby MS. 56, fo. 169[b]. Bale mentions '*circuli annorum*' calculated by Abbo from the Birth of Christ to A.D. 1595.

Adelardus. His 'compotus,' now Brit. Mus. MS. Cotton Calig. A. xv. part 2, was perhaps formerly MS. 287 at Ch. Ch., Canterbury.

Aegidivs de Vallecenis. His Compotus, now Bodl. Ashmole 341 (thirteenth century) was, as Dr. James tells us, MS. 1130 at St. Augustine's, Canterbury.

Albericus (? Casinensis, cir. A.D. 1057). De compoto lune, capp. xxxviii. St. John's Coll. Cam. MS. A. 22, § 4. (There was a copy at Ch. Ch., Canterbury, MS. 91.)

Alexander: See 'Villa Dei.'

Algorismus Compoti. This is frequently contained in the same volume as '*de Sphera*' and '*de Compoto.*' See Christ Church, Canterbury, MS. 1605; St. Augustine's, Canterbury, MS. 1117, 'Algorismus

[1] The account of the Oxford MSS. I owe almost entirely to Miss A. F. Parker; of those in the British Museum to Miss Jessica Lewis; and those at Cambridge to the catalogues drawn up by Dr. M. R. James, and, in an earlier generation, by M. Cowie, J. J. Smith, and the authorities of the University Library.

metrice, et in eodem Compotus, liber Aniani,' &c.; MS. 1129, 'Compotus, et in eodem Algorismus'; MS. 1552 (Brit. Mus. Add. 26770) 'Compotus I. de Garlandia' with 'Algorismus, Spera,' &c. A treatise beginning '*Hec algorismus ars*,' entitled 'Algorismus compoti (metrificatus)' was found in four MSS. at Dover Priory, 334 (4), 411 (7), 420 (4), and 442 (4). See also St. Augustine's, Canterbury, MS. 1456 (with Ovid, &c.). See list of Arts' subjects, p. 33.

ANIANUS magister, saec. xv. See pp. 114–16. MS. Ashm. 357.

'ARS KALENDARII.' 'Per veterum sagacitatem compositus fuit kalendarius . . . recessit a nostro emisperio. Amen.' Trin. Coll. Cam. MS. O. 2. 5. ff. 43–50 (*cir.* 1400). See Camb. Univ. MS. Gg. iv. 29 § 5, ff. 86a–88, which, however, ends 'Semper quindenis ponuntur signa kalendis.' 'Ars kalendarii glosata,' Dover Priory MS. 4256, began 'Ter quinos Domini.' Cf. *Catalogue of St. Aug. Cantuar.*, MS. No. 1563. Ars Compoti manualis. 'Ad habendum ciclum . . .' Digby, 190, fo. 69.

BACON, Roger. His 'compotus' was in MS. 1167 at St. Augustine's, Canterbury; his 'Kalendar' a tabulis tholetanis, A.D. 1292, in MSS. 1156, 1170 (now at Corpus Chr. Coll. Oxon., MS. 221, and Bodl. 464); and 'De Canone Hebreorum,' MS. No. 1142.

BACON, Roger, Computus, 'Omnia tempus habent.' Bale, from J. Pullan.

'BALDWINUS DE MARROCHIO' (native of the Netherlands). Tractatus compoti manualis. 'Ad habendum in manu prompte in quo die mensis . . .' Camb. Univ. MS. Ii. iii. 3, § 3.

BEDA venerabilis, A.D. 673–735.

De temporibus. 'Tempora momenti . . . Deo soli patet.' Migne, *Patr. Lat.* xc. 293–578.

De temporum Ratione 'De natura rerum et ratione . . . custodiat,' p. 295. 'Incipit liber. De computo vel loquela digitorum. De temporum ratione (Deo iuvante) dicturi . . . accipere palmam' (p. 578).

'De ratione computi. *Interrog.* Unde dicta sunt tempora? p. 599. De paschae celebratione. Rev. et S. fratri Wicthaedae presb. Beda. Libenter accepi litteras . . . tibi fessus.'

BEDA (*pseudo*). De computo dialogus. 'Augustinus dixit de iiii. divisionibus scripturae . . . centena millia pervenit,' xc. 647–51. De ratione calculi. 'Unitas illa . . .' p. 677. De loquela per gestum digitorum. 'Quoniam fortasse . . .', p. 685. De argumentis† lunae, p. 701. Compotus vulgaris qui dicitur ephemeris, 'Quadratus,' p. 729. Anni distributio. 'Cisio Ianus Epiphaniis,' &c., p. 786. 'Compotus in quaterno, et in eodem Beda de calculacione compoti.' St. Aug.

Cantuar. MS. No. 1128. 'Excerpcio de compoto Bede,' together with Aldhelm 'De laude virginum,' 'Cato,' &c. *ibid.* MS. No. 1429.

Bedae liber de computo lunae, St. John's Coll. Cam. MS. A. 22, § 2. De ratione computi. 'Unde dicta sunt tempora . . .' De temporibus. See Cockayne's *Leechdoms*, iii. p. 231. Ratio computandi per digitos et utramque manum ex Bedae de Rat. Temp., *Basil.* 1529, *Paris*, 1565. De augmentis lunae. 'Augmentum est velox . . .' Ephemeris, sive computus vulgaris. 'Quadratus hic equilaterus . . .' De embolismorum racione computus. 'Ianuarius primus mensis . . .' Bale cites, as Bede's, a book *de computo* (then in the hands of J. Locke) 'Annus solaris vt maiorum prudentia,' *de mensibus ac diebus*, 'Ianuarius mensium anni primus,' and *de computo*, 'Romulus.'

Beda de divisione anni (16 lines). 'Bis sena mensum vertigine.' Trin. Coll. Camb. MS. O. 2. 24, saec. xii (*Patr. Lat.* xciv. 613). De Ratione tempp. et de compoto lunae, St. John's Coll. MSS. A. 22; I. 15 (2), p. 19. Incipiunt capitula (1). De compoto vel loquela digitorum. 'De temporum . . .' (72 chapters). Ep. ad Withedum. I. 15 (3), p. 224. Contra tabulam Dionysii et Bedae, et tabulae eorum, Gonv. Cai. MS. 141, § 8. De temporibus, Salisbury Cathedral MS. 158, ff. 20–83, saec. x. (Cf. Catalogue of Ch. Ch. Canterbury MS. 957. Of St. Aug. Cant. 451 (7).) 'Manus Bedae,' Digby MSS. 56, fo. 165^{b}; 191. 'Hic est sapientia,' &c.

Benedictus, monachus. Libellus de compoto. Ch. Ch. Cant., MS. 98.

Bernys, or Barnes, scribe of Camb. Computus, Digby MS. 15. ff. 1–10.

Bonaspes, Nic., of Troyes. See above, pp. 116–17.

Brandanus, monachus. His 'Compotus' was at Ch. Ch. Canterbury, with a bestiary, &c. in MS. 1557. His 'notule super compotum et Kalendar,' at Dover Priory, MS. 285, with Gerlandus.

Bredun, Simon, canon of Chichester, cir. 1370. Bale mentions his expositio in computum ecclesiasticum Grostede, 'Licet modo,' formerly at New College.

Computus anni cum expositione. 'Aureus in Iano numerus claves-que novantur . . . (principalis litera tabularis) . . . et ab Adventu titulabis.' (For the comment 'Licet modo,' &c. see 'Villa Dei.') Camb. Univ. MS. Mm. iii. 11 (10), saec. xv. 'Incipit compotus ecclesiasticus. Licet modo in fine temporum plures constat habere libros . . . Explicit compotus ecclesiasticus bene correctus secundum sentenciam Bredoñ.' Bodl. MS. Digby 98, ff. 11–21. De equationibus planetarum, Tabule, 1392. Peterhouse MS. 11–21, O. 7. 4.

CAMPANUS, J. Novariensis. Compotus bonus. 'Rogavit me unus ex hiis . . . Istorum vigilias ieiunes, luceque Marci.' Magd. Coll. Cam. MS. Pepys 2329. (Given to Peterhouse by Roger Marchall in 1472, but lent to Dr. J. Dee, the astrologer, in 1556, and acquired by Pepys before 1697.) See also Bodl. Rawl. C. 117 (*olim* S. Aug. Cantuar. cod. 1140). Digby MS. 215, fo. 63^{b}–96.

'CANTABRIGIENSES TABULAE,' see 'Holbrook,' 'Marisco.'

'COMPOTUS ECCLESIASTICUS.' 'Presentis operis triplex est materia, &c. Artis extrinsece noticiam . . . gracie divine attribuant' (with figures and tables), Cam. Univ. MS. Kk. i. 1, § 18 (? saec. xiii). Cf. 'Bredun.'

— 'On Kl. Ian. ofer. xvi. kl' febr. loca hwaer thu haebbe x. nihta ealdne monam.' Brit. Mus. Cotton Calig. A. xv. fo. 126. Cockayne, *Leechdoms and Starcraft*, iii. 226.

COMPOTUS. 'Incipit compotus singulis mensibus . . .' Brit. Mus. MS. Cotton Julius, A. vi. ff. 1–17^{b}, saec. xi.

Compoto, Tractatus de, with tables and diagrams. 'Quoniam causa finali nichil dignius . . . et erit sine fine. Amen.' Trin. Coll. Cam. MS. O. 2. 45, ff. 125–79, saec. xiii from Cerne Abbey. Part, now, of Brit. Mus. Egerton MS. 843, ff. 41.

— *Summa de compoto eccl.* 'Antequam de re dicatur resciendum est qui sint auctores huius discipline . . . Isti autem anni lunares xix^{ies}. s^{e} alternatim comprehendi ciclum lunarem constituunt. Merito autem—(*ends abruptly*), Bodl. MS., Digby 56 [B. N. 4], fo. 217. See 'Abbo,' 'Garland.' MS. Digby 56, fo. 212. 'Annorum duo.'

Compotus manualis. 'Compotus iste dividitur in .vi. partes . . . Sed isti duo ultimi versus docent quot dies habet quilibet mensis.' Trin. Coll. Cam. MS. O. 5. 4, ff. 285–7, saec. xv.

Compotus manualis. 'Filius esto Dei . . .' Brit. Mus. Egerton MS. 843, ff. 38^{b}–39^{a}, saec. xv. From Cerne, with gloss 'Compotus iste diuiditur in 6 partes, quarum prima docet invenire literam dominicalem . . .' Formerly among the Gale MSS., Trin. Coll. Cam. See Dr. M. R. James's *Catal.* iii. p. 152, Trin. Coll. MS. O. 1. 57, ff. 22–31, saec. xv. See also pp. 6, 135, above. Digby MS. 48.

Compotus versificatus. Coll. Gonv. Cai. Cant. MS. 141, § 7; Basel MSS. F. v. 2; F. v. 6 (Hänel.). Textus metricus compoti. Bodl. Digby, 48, 98; 228; Gonv. Cai. Coll. Cam. MS. 341.

Among the books at St. Augustine's, Canterbury, MS. 1456 (2^{o} fo. *vicinitatem*) contained along with *Principium misteriorum librorum Ouidii, Barbarismus, Algorismus, Sphera*, &c., a 'Compotus prosaice' and 'Compotus metrice cum kal*end*ar et tabulis.'

Compotus manualis in usum Cantabrigieñ. See 'Bernys,' 'Marisco.'

Compotus manualis secundum usum Oxoniensium. See above, pp. 32, 108, 110; also the text, given below, pp. 161–74.

'*Computus de vii. astris*,' and '*Computus de vii fratribus*' (? arithmetical), Brit. Mus. Egerton MS. 82 (*olim* Trin. Coll. Cant. O. 7. 36).

'Computo Paschali' (*de*) libri duo. Anonymus saec. v (A.D. 455). (i.) 'Dum mens curiosa in re tam graviori . . . ostendatur.' (ii.) 'Alia quoque ratio ob vigesimam quintam . . . prefate virtutes.' Migne *P. L.* lix. 545–60; Steph. Baluz, *Misc.* i. 414–19.

Constabularius. Three copies of his 'Compotus' were in the library of Ch. Ch., Canterbury, MSS. 288–90.

Constantinensis: *see* 'Iohannes.'

Cyprianus. De pascha computus. 'Multo quidem non modico tempore . . . sine cessatione gratias agamus' (Tabula.) *P. Lat.* iv. 972.

Cyrillus Alexandrinus. De Ratione Pasche. 'Sanctum Paschae mysterium . . . bissextus.' 'Si vis scire omni die datarium . . . convenientes celebremus.' Contains: Kalendar, Letter of S. Cyril, &c. Verses: 'Quor fesso luna libescit . . . rectis arguens.' 'Annus solis continetur . . . Bisque trinis supramissis.' *P. Lat.* (inter Anon. saec. ix) cxxix. 1275–1372. Liber de Computo. Incipit prologus S. Cyrilli Alexandrini Episcopi De ratione Paschae. 'Incipit compotatio Graecorum vel Latinorum, qualiter circulare debemus omnibus annis.' Printed, 1713, Brit. Mus. 6. 6. 4.

Dacita, or Dacia, Petrus de, his 'tabula, dicta *Philomela*'; see below, 'Profacius.' His kalendar, *cir.* 1300. MS. Savil.

Dici (? Diaconi), Petri, Tabula de loco lune inveniendo in quolibet die anni a media nocte sui incepto. Brit. Mus. MS. 12. C. xvii. fo. 8b.

Dionysius [Exiguus] Abbas Romanus, A.D. 533. Contra tabula Dionysii et Bedae, Coll. Gonv. Cai. Cant. MS. 141, § 8. Epistola de termino paschali. Item ad Bonifacium et Bonum secundicerium, de eodem. St. John's Coll. Cam. MS. I. 15, §§ 4, 5. ($\phi\nu\nu\theta$ = *finit.*) Tabulae diversae cum expositionibus, *ibid.* § 14. Cyclus paschalis, A.D. 527–623. Cf. 'Marianus.'

Garland, Gerlandus, Io. de Garlandia. Writers of this name occur about 1040 and 1200 (canon of Besançon) and our English writer who lived *cir.* 1180–1252. To this name is sometimes attributed the treatise 'Licet modo in fine temporum.' (*See* 'Villa Dei,' 'Bredon,' 'Massa compoti,' &c.) The following are perhaps to be attributed to the canon of Besançon or to an earlier namesake.

Garlandi Tabulae. 'Tres tabule sequentes facilitant multum compotum manualem correcte. (1) Tabula principalis Gerlandi. (2) Contra tabula. (3) Tabula terminorum. (1) In four columns, shows

concurrentes, *litteras bisextiles*, *litteras dominicales*, and *annos Domini*. (2) litt. Dom., litt. tabulares, Dies Septuagesime, Pasche, Rogationum, Pentecostes, &c. (as in modern Prayer Books). (3) Table for finding the moons: an ordinary kalendar usually follows:—Bodl. MS. Digby, 190, ff. 75^b–76^b (*olim* 81^b); Brit. Mus. Sloane MS. 514, ff. 10^b–17^b; MS. Harl. 3814, ff. 77^b–86^b has, after principal table, 'Hec est doctrina tabule precedentis, que est tabula principalis Gerlandi. Secunda tabula principalis gerlandi dicitur, cuius longitudo per 29. distinctiones protenditur,' &c. Cf. MSS. Camb. Univ. Ii. i. 15 § 7; Ii. iii. 3 § 2, where the preface to a kalendar (cent. ? xiii) begins, 'Composicio ii. tabularum Garlandi . . .' perhaps edited by J. de Sacrobosco.

'Incipit compotus domini Gerlandi, Bedam imitantis. 'Sepe volumina domini Bede, &c., de scientia computandi replicans . . . hic littera signante natalis ascensionis diem et horam in primo ordines.' 'Quare concurrentes,' &c. Table of cycles, moons, &c. Brit. Mus. MS. Cotton Vesp. A. ix. ff. 33–70. St. John's Coll. Cam. MS. I. 15, § 10, pp. 353–94. 'Garlandi tabula cum canone,' 'Sepe volumina' (27 chapters), *including* 'Superioris pagine ratio . . . per digitos et articulos computantibus,' and 'Liber Garlandi,' *ibid.* pp. 363–94, and Tabula Dionysii de termino paschali, *c.* 25, p. 387. See Bodl. MSS. Ashmol. 341; Laud, K. 61, f. 14. 'Incipit compotus mag. Gerlandi Bedam imitantis, &c. Sepe volumina, &c. Super i. librum Compoti Gerlandi. In Compoto Gerlandi unde agatur, &c.; Incipit summa de compoto, &c. . . . idus Septembris. Summa de compoto ecclesiastico. Antequam de re dicatur,' &c. Bodl. MS. Digby 56 [B. N. 4], ff. 170–217. Kalendar, followed by Ars componens ('componnes')[1] principalis tabule Gerlandi. Ad compositionem principalis tabule Gerlandi. 2. cicli solaris scilicet et 19 l. sunt necessarii. (Diagram of a hand on fo. 13.) Tabula Gerlandi principalis. Tabula ad sciendum in quo signo sit luna. Brit. Mus. MS. Harl. 3735, ff. 6^b–15^b. 'Tabula principalis Gerlandi compositionem ciclos solares et 19^l' et litteras tabulares . . . et sic per omnia compones, ordinabis, compositamque verificabis tabulam Gerlandi principalem.' MS. Harl. 3647. Tabula principalis Gerlandi, complectens in se multa ecclesie vtilia.' Brit. Mus. MS. 12. C. xvii. 7^b, 8 preceded by a Kalendar. See also C. C. Coll. Cant., Parker MS. 347. 'Compotus J. de Garlandia,' with Algorismus, Sphera, &c. Brit. Mus. Add. 26770, was MS. 1552 at St. Augustine, Canterbury. 'Compotus Gerlandi' was also at Ch. Ch., Canterbury, MS. 285.

[1] Perhaps 'Compones' was the title intended, as borrowed from the sentence 'Et sic per omnia *compones*, ordinabis,' &c.

GERALDI Compotus was at Canterbury Coll. Oxon. in 1524. No. 251 (*dictio probatoria* '-simi anni').

GERLANDUS, *see* 'Garland.'

GROSSETESTE, Ro. LINCOLNIENSIS episcopus, A. D. 1175–1253. Compotus Ro. episcopi Lincoln. Gonv. Cai. MS. 141(6) with others: Ro. Lincoln. computus ecclesiasticus cum tabulis et kalendario, St. John's Coll. Cam. MS. F. 25. (1); 'Qui bene presunt presbyteri . . .' Corpus Christi Coll. Cam., Parker MS. 439, saec. xiv. De arte computi per Rob. Grostest. 'Compotus est scientia numerationis et . . . Petrus et Andreas, Paulus, cum Symone Iudas, ut ieiunemus nos admonet atque Matheus[1],' with perpetual table of movable feasts, Cam. Univ. MS. Kk. i. 1, § 15, ff. 187–200. Followed in C. U. L. at § 18 by 'Compotus (see Digby MSS. 17, 27, 28, 191, 288, 291: Univ. Coll. C. 12; Laud K. 61. 19, &c. in Tanner) ecclesiasticus: Presentis operis triplex est materia, &c. Artis extrinsece notitiam . . . gratie divine attribuantur,' with figures and tables, ff. 231^{b}–248^{a}. Kalendarius. 'Ad notitiam istius kalendarii . . .' Camb. Univ. MS. Ii. i. 17, § 1, saec. xiv. ineunt. ff. 1–7. A concise kalendar by Grosseteste. 'Grates Roberte tibi dentur episcope certe.' Camb. Univ. MS. Ii. i. 15, § 8, f. 44^{b}; *olim* S. Aug. Cant. Dist. xiii. Grad. 4. (His theorica planetarum, see *Camb. Univ. Lib. Catal.* iii. 347, 404, 550.) See also Lincoln Chapter MSS. A. 7. 7; A. 7. 9; cf. A. 6. 12.

HEBRAEORUM COMPOTUS et CANONES. A MS. at St. Augustine's, Canterbury, cod. 1142 (2do fo. *facit*) contained along with Alfraganus *de aggregacionibus*, Roger Bacon *de commendacione mathematice*, &c. Lincolniensis (Grosseteste) *de iride*, &c. 'Compotus hebreorum,' 'Canones astronomie eorundem,' and Roger Bacon's treatise thereon, with 'fundamenta compoti hebreorum.'

The Catalogue of Dover Priory (MS. 124, now at Glasgow, Hunterian Museum, V. 6. 17, twelfth century) supplies the *incipit* of several treatises: 'Compotus ecclesiasticus: *Testante S. Augustino*; Ars calculatoria; *Annus solaris*; Algorismus doctrinalis: *Omnia que a primeua*; Tractatus de mundo et astronomia: *Mundus dicitur qui vndique*; Kalendarium gallicum Ruthmic': *Vn geste ne voyle.*" (See 'Lynham.')

'In compotum ecclesiasticum Ro. Lincoln, li, i. Bodl. Digby, 104. 28. 'Kalendar' R. Grostede Lincoln. Episcopi, et in eodem compotus manualis, Sp*h*era Lincoln (&c.). Compotus J. de Sacrobosco, Compotus Lincoln (&c.), are among the contents of St. Augustine's,

[1] See below, p. 173; Anian, lines 232–3.

Canterbury, MS. 1132, with which Dr. James compares Brit. Mus. Royal MS. 12 C. xvii. See also MS. 1153.

HERMANNI Computus manualis. Basel MS. F. iii. 25 (Haenel.).

HILPERICUS, or Hilperycus, Abbas S. Gallen. *cir.* A.D. 978 (St. John's I. 15, p. 263) *al.* 880. Expositio compoti. ('Domino patri SS. nomine Aspro,' &c.) 'Cum [quibusdam] fratribus nostris adolescentulis . . . Annus solaris, ut maiorum . . . facilius assequuntur.' Migne, *Patr. Lat.* cxxxvii. 17–48. Trin. Coll. Cam. MS. R. 15. 32, ff. 166–99, early xith cent.; St. John's Coll. Cam. (39 chapters) MS. I. 15, § 6, pp. (239) 245–80 (with an additional note on date of Advent Sunday). (There are many books called '*compotus*' among the MSS. of St. Gall.), B. Pez, *Anecd.* ii, part 2. Helperici tr. de computo, A.D. 1068 (short recension), Salisbury Cathedral MS. 158, ff. 1–8.

At St. Augustine's, Canterbury, MS. 1157 was 'Compotus Helperici doctissimi et figuraciones signorum Abbonis,' with which title Dr. James bids us compare St. John's Coll. Oxon. MS. 17. At St. Augustine's, MS. 1311 contained 'Hilpericus de compoto lune' 2do fo. *clauis* 1.

HOLBROOK, J., rector of Repps, Norfolk, Master of Peterhouse, Camb. 1418–31; d. 1437. Tabulae Cantabrigienses, A.D. 1404–2900, *al.* 1400–1600. 'Quoniam celestium motuum calculus . . .' His preface, Bodl. MS. 300, *olim* NE. F. 10. 11; but his 'tabule i. et ii., item minutarum proporcionabilium,' with those of J. de Livroys, and Reade or Redde, have long been missing from the volume. The longitude of Cambridge is given: 15*gr.* 45 *min.*; latitude, 52*g.* 19*m.* Longitudo Toleti, 11 *g.* Altitudo capitis Arietis, &c., fo. 132^{b}. There is, however, a complete set of Holbrook's Tables at Peterhouse, MS. 267 (2. 7. 0.), measuring $15\frac{5}{8} \times 10\frac{3}{4}$ in. The difference for the Oxford Meridian from Cambridge is given as three minutes. See also Camb. Univ. MSS. *Catal.* ii. p. 117. Bale mentions that there was once a MS. of Holbrook at Clare Hall, Cambr., wherein the first book was 'Quoniam celestium,' and the second, 'Gloriosus atque sublimis.'

INFANS: See 'Yonge.'

ISIDORE (?), A.D. 600–36. Regule quedam de compoto. 'Divide per .xv. annos ab incarnatione . . . 'Andree festo vicinior ordine quovis, Adventum Domini prima colit feria.' Trin. Coll. Cam. MS. B. i. 30, § 5, *cir.* 1200. Cf. *Direct. Sacerd.*, ii. 614 (ex compoto manuali)[1].

IACOBUS MARSUS: See above, p. 116, note 4.

IOHANNES CONSTANTINENSIS, A.D. 1137. Epist. ad Gaulfridum abbatem, Ric. priorem et monachos Savigniensis monasterii, sive in librum de compoto ecclesiastico prologus. 'Reverendissimo domino,

[1] Cf. the variant in Anian, li. 217, p. 172 below, and the note there.

&c. Gratias et laudes . . . exaudire dignetur.' Migne, *P. Lat.* clxiii. cols. 1479–52.

Iohannes Noviomagus. 'Scripsit Beda annorum, &c. . . . consulito.' Migne, *Patr. Latin.* cxxxix. 577–8.

'Kalendario' (*Tractatus de*), A.D. 778. 'Concurrentes sunt qui regulares . . . presenti indiccione secunda.' Camb. Univ. MS. Kk. v. 32, § 2, *cir.* A.D. 1100.

Kalendarium:—Ars Kalendarii. 'Per veterum sagacitatem . . .' Camb. Univ. MS. Gg. 4. 29(3). Trin. Coll. Camb. MSS. R. 7. 23; fo. 231–95; O. 2. 5.

Kyllyngworth, John, fellow of Merton. Canones tabularum. 'Multum conferre dinoscitur,' formerly at Merton Coll. (Bale).

Lambertus, Matthaeus. See Baluz, *Miscellan.* i. pp. xxv–vi.

Leycester, Robert. De racione temporum. 'Ad planiorem prescripti' (*olim* Merton). De computo Hebraeorum, 'Prima earum est a creacione mundi.' De computo Latinorum, ad Ric. [Swinfield, cir. 1283–1317] Herfordensem episcopum. 'Operis iniuncti nouitatem' (*olim* Merton). Digby MS. 212.

Loeffler de Rhinfelden, Alb. Computus chirometralis, A.D. 1437. Basel MS. F. viii. 16 (Haenel).

Luna, De:—Verses on the moon, &c., A.D. 1421. St. John's Coll. Cam. MS. L. 10, 12° vellum. 'Post Martis nonas . . .' Trin. Coll. Camb. MS. O. i. 59.

Lydgate, John, *cir.* 1420–50, wrote a kalendar in verse.

Lynham, Rad. de, A.D. 1256. Art de Kalendre (en Romance). 'De geste ne uoil pas chaunter . . .' Camb. Univ. MS. Gg. i. 1, § 3, saec. xiv. Art de Kalendre, par Rauf (1256 A.D.). Bodl. J. b. 2. Th. (Longb. MS. 5. 439). Wharton, *Hist. Poetry*, i. 74 *n.* Dover Priory MS. 124.

Lyvers, Io. de. Tabula, A.D. 1321. Camb. Univ. MS. Gg. vi. 3.

Marianus Scotus, Chronicler, 1028–90. (De universali computo.) Compotus Mariani. 'Iani prima dies . . . Nonae. Regulares. Concurrentes. Magnus cyclus paschalis . . . Menses dicuntur a mensura . . . (ending with Greek numerals). Trin. Coll. Cam. MS. O. 7. 41 (from Colchester Abbey), ff. 1 b–22 b (f. 23, Tables of *festa mobilia*, A.D. 1086); 24–37, eleventh cent. Bodl. MS. NE. F. x. 6. ? Corpus, Oxon. 157, li. ii°.

'Massa Compoti.' This title is generally given to the tract 'Licet modo in fine temporis,' ascribed usually to Alexander de Villa Dei, and occasionally to Bredun, or Gerlandia. 'Licet, modo . . . Massa compoti.' Bodl. Digby, 104; *ibid.* 28. Cf. Egerton MS. 824. In

the catalogue of Dover Priory the three MSS. 395(4), 411(6), 442(2), beginning 'Licet modo in fine' are variously described as '*Massa compoti*,' '*compotus* vel *Ars calculatoria*,' and '*Compotus ecclesiasticus glosatus*.' Cf. MS. 425(2), 'Ars kalendarii *glosatus*.' Cf. 'Bernys.'

Marisco (Marsh), I. de, Schoolmaster, St. Faith's, Norfolk. Compotus manualis. 'Compotus iste dividitur in quinque partes, quarum prima docet invenire festa immobilia . . . ordine retrogrado, et cetera. [E]xplicit compotus manualis, secundum Vsum Cantabregie, quod [i. e. quoth] Iohannes de Marisco.' Bodl. MS. Digby 81, ff. 8–10^{b}. (Perhaps he was only the scribe: Tanner.) Cf. 'Bernys.'

Mauduyt, John ('Manduith'—*Bale*). Wrote astronomical tables, at Oxford, in 1310.

Nigrellius, magister. De computo. Pez, I. i. p. xxvi.

Oxonienses Tabulae. See above, p. 143, under 'Holbrook.' Cf. 'Reade,' 'Somur.' Tabule Almanack pro civitate Oxon, cuius longitudo est xv. graduum, Camb. Univ. MS., Ii. i. 27, ff. 18^{b}–39^{a}.

Profacius Iudaeus, fl. cir. A.D. 1260, Oxoniae. Tabula aenea, MS. Bodl. NE., C. 3, 4. Bodl. MS. Coll. Univ., C. 12. Almanach. 'Cum volueris scire . . .' *ibid.*; cum tabulis motuum solis, lune, et planetarum, inter quas ciclus primationum per Ro. Grostest ep. Lincoln, tabula dicta *Philomela*, per Petrum de Dacita, et tabula quaedam Gerlandi includuntur. C. C. Coll. Cant. MS. Parker, 347, saec. xiv.; Coll. Gonv. Cai. MS. 141, § 15. Almanach [planetarum] Profacii Iudei (cum canonibus). Bodl. 464 (fourteenth century) was formerly MS. 1156 (as Bodl. Rawl. C. 117, was MS. 1140), at St. Augustine's, Canterbury.

Rabanus Maurus, A.D. 788–856. Abbas Fuldensis, Moguntinus archiep.: Prologus. 'Dilecto fratri Marchario monacho, &c. Legimus scriptum in proverbiis, *Melior est sapientia*, &c. Quia te, venerande preceptor sepius audivi de numeris . . . (several chapters occur relating to months, epacts, &c.) . . . eternitate semper qui manet perenni trinus, &c., benedictus in secula. Amen.' Migne, *Patr. Lat.* cvii. 669–728.

Reade, W. Fellow of Exeter Coll. Oxon., and of Merton, bp. of Chichester, 1369–85. Almanack, sive Tabula solis pro iiij. annis, sc. 1341–44, autograph, Bodl. MS. Digby, 176. 'Ad faciendum vnum Almenak per Tabulas Rede episcopi Cisestrensis, 1°. quere medium motum illius planeti pro quo verum locum vis invenire . . . Et semper intellige istam regulam in planetis quando sunt retrogradi, &c. . . . nota quod media opposicio distat a commutacione secundum tabulas Alfoncij. . . .' MS. Digby, 72, ff. 6–7. Tabule Oxonienses.

Tabule radicum mediorum motuum omnium planetarum super meridiem Oxon. A.D. 1340. Brit. Mus., Sloane, 407. Canon super Almanak, editum a° 1348, pro civitate Oxon., cuius longitudo est xv. graduum. 'Vera loca omnium planetarum . . . alicubi inveniantur.' Camb. Univ. MS., Ii. i. 27, ff. 7^{b}–10–15^{a}, A.D. 1424; ff. 17^{b}–18^{b}, Canon, 1348. Bale mentions that Mr. Recorde (of All Souls) had a work by Rede, Tables and Canons, 'Volentibus prognosticari.'

Ricardus Præmonstratensis, abbas. De Computo ecclesiastico. 'Manifestiores sunt effectus solis.' Bale mentions a MS. 'ex domo T. Byckle, Oxon.' Tanner mentions one at Univ. Coll., c. 16.

Rosenheim, Pet. de.—Bern. Pez. dissert. ad Anecd. tom. ii. 25.

Sacrobosco (Halifax, or Holy wood), J. de, cir. A.D. 1256. Computus, seu de anni racione; Item, De tabula Gerlandi principali, Lincoln Minster MS. B. i. 8; Camb. Univ. MSS., Ii. i. 13, § 5; Ii. i. 15, § 6, ff. 25^{b}–38^{a}; Ii. i. 17, § 3, ff. 15^{b}–39^{b}; Ii. iii. 3, § 6. Gg. iv. 29, § 4, ff. 74–86^{a} (saec. xiv) has at end two lines, 'Laus Saluatoris . . . set ante canenda.' 'Compotus est sciencia . . . hinc fructificamus. Amen.' In verse, with gloss. Trin. Coll. Cam. MSS., O. 3. 44 (now Brit. Mus. Egerton MS. 844), saec. xiv. ff. 23^{b}–48; also ? MS. O. 3. 49, now Brit. Mus. Egerton MS. 831. (See also MS. R. 2. 86, ff. 20^{a}, 32, anon. kalendar rules accompanying the Algorismus of 'J. de Sacrobosco de Cathelonia.') His *Computus Ecclesiasticus* has been printed at Paris about 1538, &c. It begins with *Definitio spherae.* See Catalogue of St. Aug., Canterbury, MSS. 1132, 1147 (*'Compotus est sciencia'* was printed in 1547). He wrote De Sphera, as well as Algorismus, and Computus, cum tabula. Sloane MSS. 286; 1221.

Somur, or Somers, Io., frater Ord. Minorum. Tabulae kalendariae, ad meridiem Univ. Oxon., ex precepto R. P. fr. T. Kyngisburi, ministri Anglie, A.D. 1380. (In a psalter) St. John's Coll. Cam. MS. K. 26; Trin. Coll. Oxon. MS. . . .; 'Ad honorem Dei et Virginis . . . et episcopi Ludovici. In hoc opusculo iii. Calendarii, &c.' MS. Bodl. James, viii. 337; Seld. supra 90; Digby, 5; Brit. Mus. Cotton Domit. A. ii. 1; Vespas. E. vii. Kalendarium ad meridiem Univ. Oxon., A.D. 1387. 'Istud calendarium subsequens fuit,' &c. Bodl. MS. Laud, B. 27, cf. B. 23. Tanner speaks of having seen his works at Peterhouse. Perhaps this was the 'liber almanack' bound with Euclid's Geometry, *massa compoti*, and other tracts in no. 201 of the Old Catalogue of 1418, but lost long ago. However, Leland saw in the sixteenth century a 'copia de quantitate, autore fratre Somor,' so perhaps it was a separate volume. Besides the 'Tertium Calen-

darij' Bale mentions Somer's Calendarij castigationes, 'Corruptio calendarij horribilis est.'

STAPULTON, Rob. Scribe of 'Computus manualis ad cognoscendum dies festos, &c., per digitos.' Digby MS. 29, lf. 9.

THOMAS, Beatus. Computus novus totius fere astronomie fundamentum pulcerrimum continens. Opusculum B. Thome ad fratrem Reynaldum de iudiciis astrorum. (With copious MS. notes by Jac. Tanner.) Brit. Mus. 11408, f. 5 (16); 4° Leipzig, 1504, 12 leaves. Another ed., Brit. Mus. 11405, c. 18; 4° Vienne Pannonie, 1512. In edibus Hieron. Victoris et Io. Singrenii.

THOMAS de Novo Mercatu. See p. 151.

TRIVETH, Nicholas (cir. 1258–1328), son of Sir T. Trivet, taught at Oxford. Bale mentions his work De compoto Hebræorum, 'Expleta expositione leuitici.' Merton Coll., MS. 188.

VALLECENIS, Giles de, *see* 'Aegidius.'

VILLA DEI, Alexander Gallus de, author of 'Compotus magnus.' (See preface to Aniani 'Compotus manualis parvus.') Massa compoti, *or* Compotus ecclesiasticus. 'Licet modo in fine temporum plures constat habere (libros) codices (radices) qui de arte calculatoria posse sufficere videantur delicatis tamen lectoribus prosayca studentibus (fastidientibus) parumper volui metrice ludere (dicere, scribere) ut (et) sic libeat clericus discere quod ipsi nesciunt aut (et) sepe audiunt dici a laicis quod pudet me dicere,' &c. This treatise has apparently been revised by Bredon at Cambridge, and it has also been attributed to Garland. There are many variants in the MSS. of the opening just cited. They differ also in their conclusion. Bodl. MS. Digby, 98, ff. 11–21 ends: '. . . computanda pro littera ('festum cadit in 4th feria . . . debemus ieiunare' *struck out*). Explicit compotus ecclesiasticus bene correctus secundum sentenciam Bredoñ'; Coll. Gonv. Cai. MS 341, § 12; Bodl. MS. Digby, 28, ff. 1–8 (massa compoti) ends '. . . Hiis simul inclusis fit cella tricesima prima'; MS. Digby, 104, ff. 61–8 ends '. . . et diuidat per 19, et r' p'da^{b}'; MS. Digby, 228, ff. 3^{b}–7 ends '. . . Et noctes equant Aries et libra diebus'; Trin. Coll. Cam. MS. O. 2. 5, § 6, ff. 25–42 (Massa compoti) ends '. . . Mobilis ibo cyphos a te liberque quo euus' (*L.* coeuos, see pp. 171, 186), 'Expl. liber massa compoti' (cf. MS. Digby, 22, f. 25. Ashmole, 361, &c., M. R. James); Brit. Mus. (since 1838) MS. Egerton 824, ff. 25 (perhaps *olim* Trin. Coll. Cam. MS., O. 7. 17), with tables of eclipses from 1403–62; Trin. Coll. MS., O. 1. 31, ff. 23–45^{b} ends . . . 'racione fuit confirmatum et cetera. Explicit computus ecclesiasticus, quod J. B. Amen. Ihesus, Maria,

Iohannes, Thomas, Nicholaus, &c., adiuuent me. Anno domini 1419,' &c. There are fourteenth-century copies of the 'Algorismus' of Alex. de Villa Dei in Cambr. Univ. MSS. Ii. i. 13–15.

WICPERTUS. See B. Pez, dissertatio isagogica ad Anecd. tom. ii.

WIERAMMUS. See Pez. *u. s.* p. xxvi.

YONGE (alias 'Infans') Mr. Roger. Praefatio in computum, cir. A. D. 1176. 'Cum non sit humane beneuolentie rem pluribus . . . Generalis materia artis . . . gracie divine attribuantur.' Bodl. MS. Digby, 40, ff. 21–50b [1].

[1] For a few other MSS. relating to the *Computus*, see Additional Notes.

INTRODUCTION TO 'COMPOTUS MANUALIS AD VSUM OXONIENSIUM,' 1519–20

AMONG the contents of the *Kalender of the Shepeherdes*, drawn out of French into English, and printed at London by Ri. Pynson in 1506, is a section entitled—

'¶ *The table of the mouable festis with the compounde Manuell*,' or a rule '*to knowe the holy dayes after the compounde manuwell by youre Joyntes*[1].'

Pynson says he translated the book 'for by cause he sawe that men of other countres intermedellyd with that that they cowde no skyll in': in other words, there had been a previous attempt made at Paris to put the book into 'English, as she is spoke.' Pynson generally describes the main portions of the work as 'the compot (or 'compote') and the kalender[2].' The 'Kalender (with the Fygures of euery Saynt that is halowed in the yere, in the whiche is the signes, the houres, the momentes, and the newe Mones)' compiled for the years 1497–1516. Also the 'table of the mouable festis with the compounde Manuell.' 'This present book is named the Compot (he says), for it comprehends fully all the compot and more for the days, hours, and moments, and the new moons and [e]clipses of the sun and the moon, and of the signs that the moon is in every day. And this book was made for them that be no clerks, to bring them to great understanding[3].'

For 'clarkes,' or scholars, there was the *Computus manualis* in Latin. Of this three recensions are known to me[4], the second of them being the *Compotus manualis in usum Oxoniensium*.

[1] *The Kalendar of Shepherds*, H. Oskar Sommer, 4°, 1892; iii. 8, 15.

[2] Ibid. iii. 14, 42, 121; '*le Compost et kalendrier*' in the original French, ibid. i. 14 (1493).

[3] Ibid. p. 12.

[4] I do not count the Paris book of 1498, '*cum commento*,' noticed by Panzer and others as containing a different recension, for I have not seen it.

The other portions of the *Kalendar of Shepherds* are occupied with the Tree of Vices and Pains of Hell, the Tree of Virtue and way of Health, Governance of Health, and the High Astronomy of Shepherds.

COMPOTUS MANUALIS
AD VSUM OXONIENSIUM.

Printed by Charles Kyrfoth, St. John Baptist-street, Oxford, 5 Feb. 1519–20.

Among books sold by John Dorne, the Dutch bookseller in Oxford, were two copies of *Computus manualis Oxonie* on Feb. 28 and March 5, 1520, the former for one penny, the latter for '3 j,' meaning $3\frac{1}{2}d.$ On May 10, 1520, he sold a copy of *Computus Oxonie manualis* for 1*d.* Mr. Madan, in editing Dorne's Day-book, mentions that the book, sold in 1520, and at that time fresh from the press, is now represented by a single copy which is in the University Library at Cambridge[1]. This we reprint on pp. 159–75.

In his no less valuable account of the *Early Oxford Press* (1895) Mr. Madan mentions this Cambridge copy of the 'Compotus' of 1519 (or, as we should now say, 1520)[2]. It consists of sixteen small quarto pages (or two sheets signed *A* and *B*) with a curious title-page and the large woodcut of the arms of Oxford University. There are also four diagrams of an open or closed hand with the joints lettered or inscribed, not (as Mr. Madan supposed) to teach arithmetical computation[3] generally, as we may say 'by rule of thumb,' but to help the reader to reel off his *memoria technica* respecting the almanac, after the manner of

'Thirty days hath September,' or
'*A*t *D*over *D*wells *G*eorge *B*rown *E*squire.'

This use of the word *computus* or *compotus* for a kalendar, or, more strictly, for the computations in the tables included in the almanac, is of course both early and well known. Several treatises *de Computo* are printed, for instance, among the works of the Venerable Bede. See above, pp. 137–8.

[1] See Oxford Hist. Soc. *Collectanea*, i. (nos. 313, 460, 760), pp. 88, 94, 104, 152–3.

[2] Oxford Hist. Soc. *Early Oxford Press*, pp. 7, 265.

[3] According to Thompson Cooper's *Biogr. Dict.*, the first book on arithmetic printed in England was Bp. Cuthbert Tunstal's *De Arte Supputandi*, Lond. 1522, 4°, Pynson.

Hänel's *Catalogi Manuscriptorum* mentions at Basel 'Computus manualis Hermanni,' F. iii. 25, and 'Computus manualis metrice scriptus,' fol. F. v. 2. A metrical *computus* was written by John of Halifax (*Sacrobosco*) in 1244, and calculated down to 1256. Thomas of Newmarket (*Novo mercatu*) wrote a prose commentary upon it, a copy which is in the Bodleian, MS. Digby 81. It is akin to the work of which Pynson printed the text and comment, and Kyrfoth the text for Oxford use. But it is of Cambridge use[1].

The importance of a knowledge of the kalendar and *Computus* was pressed upon the clergy by the Council of Aachen (c. 70) in 789, and the *capitula* of Charles the Great (i. 68; vi. 226, &c.), as well as by Regino of Prum (†915) in his visitation articles (no. 92), in which he requires that each priest of the diocese—

'Compostum minorem, id est, epactas, concurrentes, regulares, terminum paschalem, et reliquos, si est possible, sapiat' (ap. *Du Cange*).

Bede, who was perhaps the most laborious of writers upon the *computus* and kalendar, in his book *De remediis peccatorum* (c. 1) was said[2] to have bidden those who aspired to holy orders to prepare their tools, or weapons (*arma sacerdotalia*), viz.—besides seven other books—*compotum cum* (*al.* 'et') *cyclo*. Jo. Januensis derives the word *compotus* and *computus* from *computare*; but the French form *compost* and our *compot*, or *compote*, seem to be akin to *ponere*, rather than to *putare*. The French form *compoust* (in a document of 1477, Reg. 197, charto. reg. ch. 278) is noted by Du Cange. Doubtless, however, those who used the form *computus* connected it with *computare*, and this appears to be the etymology suggested in Murray's *English Dictionary*. We have seen the curious words *componnes* or *compones* (p. 141, *n.*), and *compotatio* (p. 140).

The book before us has four diagrams of a man's left hand, two of them showing the open palm, two of them exhibiting the knuckles of the closed hand.

Our stationer's counter is strewn every autumn with large choice of convenient diaries and almanacs for the coming year, and it is difficult to us to realize the trouble which the vicar of our parish church five centuries ago had in turning his Pye (if he possessed such a volume), or in making a computation in the tables of his Portos to ascertain which line in the Breviary *pica* was applicable any day or year. The shepherd of Salisbury Plain, in the sixteenth century, carved out his 'dials quaintly, point by point,' and he had his kalendar literally by 'rule of thumb' and his new moons 'at his fingers' ends.'

[1] See Additional Note. [2] See next page.

Apparently the learned clergy and the clerks of Oxenford were not above using their hands as a natural *abacus*. In the Leofric Missal there is an Anglo-Saxon kalendar, written in the southern province of this country, about the year 970, which contains what is called *Imago manus humanae*[1]. It is *Manus Dei* with the joints and parts so inscribed with nineteen dates from March 21 to April 18, i. e. the places of the golden numbers of Paschal Term. Upon the diagram is written also the motto,

Dextera nam Domini fulget cum floribus Paschae.

At the present day we rarely use more than the tips of our fingers for counting, but in past generations when paper was scarce, or where winds blew high, it was found convenient to tell off threes upon the joints of the thumb of the left hand. To reckon the seven days of one week the forefinger was in request. Double it down upon the palm and work up from the nail; you get three days ('*A. B. C.* sunt *extra*,' says the 'compotus')[2]; open it out and you get the other four. *G.* at the tip (*supra*), '*F. E.*' (on the middle joints) and *D.* the joint in the palm ('manet *infra*'). Take the other fingers in like manner and you get a month of twenty-eight days (the three joints in the thumb would give enough for thirty-one). Or the twenty-eight joints would come in useful for the twenty-eight years of a solar cycle. Again, by putting a double burden of letters upon the joints of the little finger in reckoning years, you reserve that fourth finger for the leap years, 'once in four.' Lines 135–40 of the 'computus' show in like manner how the nineteen golden numbers of the lunar cycle may be stowed away within the hand. The twelve months (line 141) and the prime of the moon in each (line 146) were similarly calculated.

In the Middle Ages St. Augustine himself was believed to have said that the *Computus* was one of the seven books which it was necessary for the priest to know. The passage (quoted by Durandus in his *Rationale Divinorum*, VIII. i. 1) is cited in the Canon Law (*Decreti Prima Pars* distinct. xxxviii. 5) as *ex dictis Augustini*. The passage is traceable to the so-called Penitential of Bede, *De remediis peccatorum* (Spelman, *Concil.* i. 281). It is not, however, found in Haddan and Stubbs's *Concilia*, iii. 326–34 in that document, but elsewhere; namely, in the later collection (ibid. iii. 417), often known as 'Egbert's Penitential.'

The British Museum contains a manuscript *Compotus Manualis*, or at least the first part of one which is now imperfect at the end (Harl. 995, fo. 83–4). It was written about 1430–40. The part

[1] In Mr. Warren's edition, p. 43. Cf. *Manus Bedae*, p. 138.

[2] See p. 164, li. 79.

which is extant contains twenty-three lines of Latin memorial verse, out of which I recognize twelve lines in the printed Oxford Computus of 1519–20 now preserved at Cambridge, besides six other lines which have the same sense or purposes expressed in a different way. I have recently printed the Harleian fragment with explanatory notes by the late Mr. J. R. Lunn and myself, as Appendix iii to the Sarum Pye, or *Directorium Sacerdotum*, for the 'Henry Bradshaw Society,' 1901, II. pp. 608–10. (A correction for p. 609 of that volume will be found in the present work, p. 6, *n.*)

The few lines which I find in MS. Harl. 955, not in any way represented in *Compotus Manualis ad usum Oxoniensium*, are these:—

'℔ *Pro diebus in anno.*

Ter centos†, ter vicenos, cum quinque diebus,
Sex horas anno, non plus, scribas, tibi dico.'

(i. e. The year contains 300, 3 score and 5 days, 6 hours, and no more, according to the Computus.)

Three other lines will appear in our notes. Mr. Madan tells us that Panzer, after Maittaire, mentions a Paris edition of the *Compotus manualis*, printed in 1498 *cum commento*. A list of editions will be found at p. 113.

In 1500, and 1504–5, the folio Sarum *Missals* printed at Paris by J. de Pré, as in 1523, and later years, the Sarum *Manuale*, or 'ritual' of occasional offices, comprised a little treatise of this kind (similar to that which Kyrfoth had printed *in usum Oxoniensium*), as part of the kalendar for clergy and others following Sarum use. I have printed this from the editions of 1523 (folio), and 1554 (Kingston and Sutton's quarto), as Appendix iv to the *Directorium Sacerdotum*, with notes by J. R. Lunn, Prebendary W. A. Whitworth and myself, pp. 612–29[1].

The Computus in the Sarum Missal and Manual opens with the same line as that of Oxford does—

'Compotus est talis proprie dictus manualis,'

and contains a good many verses in common. It consists, however, of but ninety-three lines, while that *in usum Oxoniensium* has 257 (besides its commendation to the reader). Some of the extra lines omitted in the Sarum books relate to the hands, which are not figured in the manual, nor in the *Compotus manualis* therein contained, notwithstanding its name and title.

The Sarum *Compotus* contains twenty-six short sections[2]. Eleven of

[1] There are also in Kerver's Sarum Missal (8°, Paris, 1503) about three columns of '*Regule secundum parvum Compotum.*'

[2] See Additional Note.

these are practically identical with portions of our Oxford book. These we will indicate by *italics* in the following table of contents for the *Manuale*:—

CONTENTA IN COMPOTO: MANUALE SARUM, A.D. 1523.
Compotus est talis proprie dictus manualis (li. 1).

1. Pro litera dominicali.
2. *Pro annis Domini habendis* (li. 37; 9).
3. Pro bissexto.
4. *Pro concurrente* (li. 46–7).
5. *Pro numero dierum cuiuslibet mensis* (li. 62–6).
6. *De .vij. planetis* (li. 67).
7. *Quot nonas, idus, et kalendas* (li. 69–71).
8. *De .xij. signis* (li. 75–7).
9. *De numero aureo* (li. 129–31).
10. *Pro situatione* [*numerorum aureorum in kalendario*] (li. 153–4).
11. *Pro lunatione embolismali* (li. 175–7).
12. Pro clauibus [terminorum festorum mobilium].
13. *Pro Aduentu* (cf. li. 217–8).
14. *Pro indictionibus* (li. 240–4).
15. *Pro diebus egris* (li. 235–6).
16. Pro solstitiis.
17. *Pro obseruatione ieiuniorum* (li. 232–3; 230–1).
18. *Pro .iiij. temporibus* (li. 229).
19. Pro festis mobilibus inueniendis.
20. Versus pro historiis fiendis.
21. Regula sponsalium.
22. De Aduentu, &c.
23. Festa in quorum missa dicitur 'Credo.'
24. Pro collectis finiendis.
25. Pro exorcistis.
26. De proprietatibus hostie.

Thus, taking the first eighteen sections of the Sarum *Computus*, which consists, so far, of fifty lines, we recognize thirty-five lines which appear also in the Oxford book of 1519–20.

As to the contents of our Oxford book the anonymous author tells us that it consists of four parts, which may be thus summarized:—

Part I.—Of the Solar Cycle.
Part II.—Of the Lunar Cycle.
Part III.—Of Festivals.
Part IV.—Of different Seasons.

A fuller table of contents will be found prefixed to this book, and to the document itself, pp. 157–8.

The use of the joints (*juncture*) of the left hand in reckonings of the almanac is set forth in the *Compot*, (French) *Compost*, or *Kalendar*

of Shepeherdes drawn up in 1487–97 and printed in 1506 and later years. We may quote some lines of it from Dr. H. Oskar Sommer's reprint from Pynson's edition of 1506, London, Kegan Paul & Co., 4to, 1892, iii. p. 15[1].

'¶ *Here be the foure secretys of this present Kalender.*

¶ Mobilis alta dies occurrans aureus octo
Sex deno cum *D* non erit inferior.

B. Veneris sancta sed quinque tred ambo Maria.
Nec erit in toto dicens symilis octo.

¶ *Here after foloweth to knowe the holy dayes after the compounde manuwell by youre Joyntes.*

¶ Who so wyll knowe whan the holy dayes falleth, take hede of the vij letters *A*, *b*, *c*, *d*, *e*, *f*, *g*. The dayes of the wek ben by vij, one for Sonday and for the other dayes, vi. Put them in the Joyntes of the lefte hande, in foure fyngers[2], teche theym we sholde with oure hande to be more sartayne, *A*, *b*, *c*.

In the backe of the hande & *g*, aboue *d*, *e*, *f*, within the hande for to shewe what place every monthe shulde be.

In the lytell seconde fynger, *d*, *b*, *g*, *c*, be in the medyll fyngers,
and put in the leche[3] fyngere *d*, *f*.
In the lytell fyngeres ende Ienyuere aboue *a* of the lytell fynger
Feueryere, and Marche, aboue[*d*][4] in the seconde fynger, togeder
Aprell aboue *g*, and Maye aboue *b*,
June aboue *e*.
In the medyll fyngere Julij aboue *g*,
August aboue[*e*][4]
than cometh September, to the longe fynger aboue *f*, of the iii. fynger.

Octobere aboue *a*, Nouember aboue *d*, and aboue *f* December on the lytell, for to make shorte the xii. monthes.

[1] The Paris edition of 1503, which Dr. Sommer prints in facsimile in an earlier part of the volume, has many curious verbal variations, to which our readers may like to refer. We give one or two of them in the following notes. The rules in 1503 are cast in the form of a rude verse with rhymes, but the English has been strangely disguised by the Parisian compositor.

[2] 'The towm owt takyn' (i.e. exclusive of the thumb), ed. Paris, 1503.

[3] *The leche fyngere*: 'digitus medicus,' the 'fourth' finger (reckoning the thumb, as the *Book of Common Prayer* wedding rubric does), the ring-finger, next the smallest. Pliny, *Hist. Nat.* xxx. 12. 34 ('put in the medycyn *d. f.*': ed. 1503).

[4] So the Paris edition of 1503.

¶ After Bran[1], Pen, Cro, Lucy, the embrynge dayes is set for euery wan to fast.

In these two lynes be as many sylables as be dayes in the Monthe, set them in as many Ioyntes on the lefte hande[2].

¶ Ianyuer.

Ci-si-o. Ia-nus E-pi. Lu. Fe. Ia-nus et Ken. Fe. Mau. Mar. An. Pris-ca Fab. Ag. Vin-cen-ti Pau[-]lum[3] Iul. Ag. que Ba-tild.'

(And so on with the other months.)

These lines for the festivals are approximately the same in the *Kalender of the Shepherdes* as in Kyrfoth's Oxford textbook, only the Oxford list is specially adapted for English use[4]. There is nothing here (1506) to help us interpret one or two doubtful syllables which we shall find in 1519–20. (See pp. 121–32, 166–8.)

[1] *Brandones* = *faces*, or *bordae* (torches, or brands). The first week of Lent was so called from the custom of boys running about the streets with lighted torches. The Second Sunday in Lent was called '*Dominica post focos*,' or '*post ignes*,' and the First Sunday was known in Germany as '*Der Funcken Tag*.' (R. T. Hampson, *Kalendars of the Middle Ages*, Lond. 8vo [1841], ii. 34–5.)

[2] 'Of the wrong hond': ed. 1503.

[3] So the Paris edition of 1503.

[4] See Additional Note, on the *Godstow English Register* kalendar, which the Rev. Andrew Clark is editing for the Early English Text Society.

COMPOTUS MANUALIS
ad usum
Oxoniensium:

THE text, printed at Oxford, February, 1519–20, is here reprinted from the unique copy, AB. 4. 69 (5), in the University Library at Cambridge.

It has been collated with a very similar, larger (though imperfect), and unique copy of an edition printed by R. Pynson (bearing his autograph) about 1507, *Almanach Ephemerides* in the British Museum, C. 20. a. 33. The result of collation appears in our foot-notes to the ensuing pages.

[*Contenta in hoc opusculo*:

PROHEMIUM de Computo manuali 1

PORTIO PRIMA,

De Cyclo Solari.

Pro annis Domini habendis . . . . . lin. 8
Pro bisexto 26
Pro littera dominicali 31
Pro concurrente 45
Pro regularibus mensium solaribus 58
De .xij. mensibus anni 60
Pro numero dierum cuiuslibet mensis 62
Nomina .vij. planetarum 67
Quot nonas, idus, et kalendas 68
Nomina .xij. signorum zodiaci 75
De festis fixis pro litteris mensis dominicalibus . . 78
De festis anni, et pro non legendo, sive non disputando, in academia ('*Ci-ci-o Ia-nus*'). 87

Portio Secunda,

De Cyclo Lunari.

De numero aureo . . . . . *lin.* 118
De prima, et de etate lune 142
Pro situacione numeri aurei in mense quolibet . . 154
De cyclo lunari et epactis 159
De anno embolismali 172
Pro lunacione embolismali 176

Portio Tertia,

De Festis.

De festis mobilibus et epacta. . . . . *lin.* 182
De festis mobilibus et clauibus 199
De termino paschali et bisexto 204

Portio Quarta,

De distinctione Temporum.

De terminis ebdomadarum . . . . . *lin.* 208
Pro Aduentu 216
De quarta anni parte 223
Pro quattuor temporibus 228
Pro obseruacione ieiuniorum 231
Pro diebus egris, siue egiptiacis 235
[Pro horis malis egypciorum] 239
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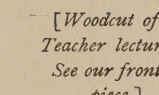
(Imprint: *lineis* 263–8)
explicit.]

Compotus Manualis

ad vsum

Oxoniensium



[*Woodcut of a Teacher lecturing. See our frontispiece.*]

C. Kyrfoth:
Oxon.
1519–20.

* ¶ COMPOTVS MANVALIS.

[*Fo. A. j^{b}.

COmpotus[1] est talis proprie dictus manualis
Leua manus totum nobis facit hunc fore notum.

[2]Quattuor in partes opus hoc distinguere debes
Dat ciclum prima solis: luneque secunda.
Tercia dat festa: distinguit tempora quarta.

Ciclus solaris septem quater occupat annos
Ac in iuncturis totidem poni decet illos.

¶ PORTIO PRIMA[3].

[*Pro annis Domini habendis.*]

Hic imponatur iuncturis postea versus
'*F*ilius[3], *e*sto, *d*ei, *c*elum, *b*onus, *a*ccipe, *g*rates.'
'*F*ilius,' *F.* signans, annum primum manifestat.
Solis, indicis hanc radix tenet, '*e*sto' dat *E*; quam
Vult medii radix: alia radice dieque.
Et sic de reliquis facies, velut ordo requirit.

[1] The 4-line initial *C* consists of a grotesque head with open mouth, such as (if I recollect rightly) appears in some of Wynken de Worde's printing.

[2] Pynson (1507) prints his metrical contents at the end (p. 36^{b}) of his volume, thus:—(after the '*Breue compendium*').

'Diuisio libri.
Quattuor in libro partes [te] non latet esse:
Quarum prima notat quis solis circulus extat.
Altera demonstrat quo ciclo luna mouetur.
Tercia festa docet, que continuo variantur.
Quartaque temporibus partitur quattuor annum.
Diffinitio cicli solaris.
Est spacium ciclus solaris quo peragrando
Celum signiferum complet septem quater annos
Sol et† ad idem punctum cursum petit vnde recessit.
Hos annos domini clare tibi littera monstrat
Quos in iuncturis debes mutare sinistre.'

[3] The *italic* letters and headings, which are introduced to help the reader, are not (it is hardly necessary to state) so distinguished in the original of 1519–20, where only one fount of type was available.

Primo ponuntur radices: inde sequuntur
Iuncture medie: postea sunt relique.
Versu finito tu sumas hunc iteratum,
Dum radix tacta minimi sit, que manet extra
Solaque iuncturam deposcit dictio solam
Omni iuncture: minimi sit dictio bina.
Propter bisextum minimus digitus notat illum.

'*F*ructus, *a*lit, *c*anos, *e*t, *g*allica, *b*ellica, *d*anos:
*e*t, *g*enitrix, *b*ona, *d*at, *f*inis, *a*mara, *c*adit.
*D*ant, *f*lores, *a*nni, *c*olor, *e*ius, *g*audia, *b*usti,
*C*am-*b*it : *e*-*d*ens : *g*ri-*f*o : *b*o-*a*bell[1] : *d*i-*c*ens : *f*lu-*e*t : *a*r-*g*os[2]:'
Quattuor in digitis ponas velut ordo requirit.

*fo. A. ij.] *[*Woodcut*: Manus sinistra, pro parte interiori; *lettered* 'Filius, esto, dei' &c.]

[*Pro bisexto.*]

Tunc bisextus erit per partes quattuor equas
Annos partiri cum poteris domini.
Cum bisextus erit, *F.* seruit vtrique diei [3].
Posteriore die celebrantur festa Mathie.
Sabbata si teneant, ibi, non alibi, celebrantur.

*fo. A. ij b.] *[*Woodcut*: Manus sinistra pro parte interiori; *lettered* 'grates. Filius, esto *in continuation of the preceding diagram.*]

[*Pro littera dominicali.*]

Si forsan nescis que littera tu domini sit,
Et quotus est solis annus cognoscere queris,
Annos a domini demas annis prius octo,
Perque quater septem domini diuiseris annos:
Dat quotus est solis annus quicquid remanebit.
*fo. A. iij.] Et si nil restat, tunc supremum fore constat.
Octo bis ex centum remanent; ex mille, viginti.
Mille quadringenti diuisi nil tibi donant.
Iuncturas auges, quotiens numerum superaddes,

[1] *Kyrfoth* divides this nonsense-word thus,—'boa/bell.' The division of syllables ought to be, as printed in our text, 'bo-abell,' as the Sunday Letters for bissextile, indicated by this word are *BA*, and not (of course) *BB*.

[2] augur: *Pynson*, 1507.

[3] Bissextum sexte martis tenuere kalende: *Pynson*, 1507.

Sed pro preterito iu[n]cturas tu remoueto.
Semper presentes annos excludere debes
Quartaque iunctura dat centum, milleque quinta
Eiusdem digiti: iuncturaque sit tibi finis
Que quarta*m* partem numeri[1] tibi finiet omnem.

[*Pro concurrente.*]

Tunc concurrentes domini per grammata nosces
A. sex: *B.* quinque: *C.* quattuor: *E.* duo: *D.* tres:
Primus concurrens est *F.* littera[2], septimus est *G.*
F. primum reddit: sed *G.* septem tibi finit.
Concurrens totus *F* quota Martis erit.
C. B. currens[3] septem: non transit, sed petit assem.
Mars concurrentes renouat: septem sed[4] epactas.
Mensis cognosces regulares sic feriales
Quinque monos terni: sex vnus et inde quaterni
Septem post bini quini septem: tria seni.
Dant feriam mensis concurrens et regularis.
Si plus quam septem, reliquum cape: reijce septem
Sunt in Marte noui concurrens et regularis.

[℄ *Pro regularibus mensium.*]

*E*st *a*stris *c*lara *f*ulgentibus *a*ra *d*eorum
*G*rata[5] *b*onis *e*tas, *g*ratissima *c*uique *f*ideli.

[℄ *De .xij. mensibus anni.*]

Annus solaris ex mensibus est duodenis
Ia. Fe. Mar. Ap. May. Iun. Iul. Au. Sep. Oc. No. December.

[*Pro numero dierum cuiuslibet mensis.*]

Iunius, Aprilis, September, et ipse Nouember
Dant triginta dies: reliquis superadditur vnus,
De quorum numero Februarius excipiatur.
Nanque quater septem fertur habere dies,
Sed cum bisextus fuerit superadditur vnus.

[1] numeri sit †: *Pyn.* [2] *Leg.* 'F littera, et.' [3] concurrens: *Pyn.*
[4] September: *Pyn.* [5] Gratis: *Pyn.*

*fo. A. iij b.] *¶ [1] *Nomina planetarum.*

Sol. Ve. Mer. Luna. Saturnus. Iupiter, et Mars.

[*Quot nonas, idus, et kalendas.*]

Sex Mayus *nonas* October, Iulius, et Mars:
Quattuor in reliquis: tenet *idus* quilibet octo:
Inde dies reliquos omnes dic esse *kalendas.*
Nomen sortiri debent a mense sequenti.

Versibus his noscas mensis cuiusque kalendas.
'*T*antum, *t*endebat, *q*uod, *r*egni, *s*umma, *r*egebat,
*S*anctus, *r*ex, *t*alis, *s*apienter, *r*egna, *s*ubegit.

¶ *Nomina signorum.*

Est Aries, Taurus, Gemini, Cancer, Leo, Virgo,
Libraque, Scorpio, Architenens, Caper, Vrnaque, Pisces.
Semper quindenis ponuntur signa kalendis.

¶ *De festis fixis.*

[*Pro litteris dominicalibus mensis.*]

Postea de festis fixis sit regula talis.
A. B. C. sunt extra, *G.* supra, *D. E. F.* manet infra.
Radices dant *D.*; medice[2], sed et *F.* tibi terne
Mensis cuiusque ceptum versus dabit iste.
'*A-d*am *de-ge-b*at *er-g*o *ci-f*os *a-d*ri-*f*ex.'
Pro solo mense deseruit[3] sillaba queque
Iu[n]cturis istum sic debes ponere versum
'*A-*' minus index '*-d*am' '*de-ge-b*at' medius a '*er-*'
'*Go*: *ci-*[4]' sequens, '*-f*os': cetera paruus habet.

*fo. A. iiij.] *[*Woodcut*: Manus sinistra pro parte interiori; *lettered* 'D. E. F. G.']

Pro festis anni sunt versus bis duodeni

[1] Twenty lines with the commentary appear to have dropped out in the *Pynson* at the British Museum.

[2] *Misprinted* 'mediie': *Kyrf.*

[3] *Misprinted* 'desernit': *Kyrfoth*, who gives 'Iucturis' in the next line. Cf. line 40.

[4] *Misprinted* 'si': *Kyrf.*

Nam quiuis mensis binos versus retinebit.
Versus ponantur iuncturis [1] omnibus eque.
Solaque iuncture deposcit sillaba finem [1].
Demonstrat festa sanctorum sillaba prima
Festum per primam : sed festum dictio signat [2]
Infundans digitis versus velut ordo requirit.

[1–1] quis famulantur | Solaque iuncturam deposcit syllaba solam : *Pyn.*
[2] signans : *Pyn.*

* Leaf 4[b].] ***℄ Ianuarius.**

circcū. dñi, phanie larii. lic' epi ri abbat' celli. pitii.
Cicio, Ianus | epi | Lucianus | et Hil | Fe | Mau | Mar | Sul
pre pre le. fe

ce ſtani iani netis cētii iani
Pris | Wul | Fab | Ag | Vin | Pete | Pau | li | Iul | Ag | ne
non dis. non le. le. fe. non le. nō le. p̃.

Batyl [95

* lf. B. j. =5[a] *** ℄ Februarius.**

ide ificatio ii athe ice wyde
Brig | pur | Blas | et Ag | Ve | februq*ue*, Scolast | Frede |
n̄ dis. *non* le. le. fe. le. fe. *non* dis. *non* le.

ini.
Valent

iane cathedra sancti petri thie
Iul| *con*iungetur | cum | Petro | Math | pone post |
non dis. n̄. le. pre. *non* dis. *non* le. *non* dis.

guſtini.
Au |
non le.

℄ Martius.

uid de aquino
Da | Cedde | Marci | q*ue* Thomas | festu*m* | dat Gregorij |
non le. *non* le. *non* dis. *non* le. *non* dis. *non* le. p̃.

pe. ricii.
pa | Pat
non dis. *non* le.

di hberti ti
Edwar | Cut, | Benedic | et annun vi*r*ginis, | educ
le. fe. *non* dis. *non* le. p̃. *non* le. *non* dis. *non* le. p̃. le fe.

℄ Aprilis.

hardi
Festa | Ric | Ambrosi | celebres | in april | q*ue* Tiburci [100
non dis. *non* le. *non* le. nisi fe.

archep̃i gii
Et post Alphegi | q*ue* Geor | Marci | quoque Petri
non dis. *non* le. *non* dis. *non* le. *non* le. *non* d.

℄ Mayus.

lippi cobi īuētio ānis añ et achille eſwyde
Phi | Iac, | crucis | et Io | Io | beuer | lac | Nereus | Fred
non le. *non* dis. *non* le. *non* dis. *non* le. *non* le. *non* dis. *non* le.

archep̃i minici ciſci tini ep̃i tronille.
Postea Dunstani : pone | Do | Fran | August | Germani | Pe
non dis. *non* le. *non* dis. *non* le. *non* le. *non* le.

C Januarius.

Circū.dñi/ phanie Iarii-lici epi/ri abbatis/celli-pitii.
Cicio/Janus/epi/lucianus/et hil/fe/mau/mar/iul
pie. pia. le.fe.

ee/ frani/ſ iani/ nes/ cetii iani/
Hil/wul/fab/ag/vin/pete/pau/li/iul/ag/ne/batpl
gon dñi. pon le. le.fe. nõle. gõle.p.

From the 4to by C. Kyrfoth, Oxon. 1519-20. A.iiij.b.

ℂ Iunius.

omedis ni cii ardi i be i
Nic | Marcelli | Bonifa | Med | Edmund | Bar | na | Anthoni |
non dis. *non* le. *non* le. *non* dis. *non* le. p̄. *non* le. *non* dis.

hard.
Ric
non le.

thulphi ci uaſii i | regis i ānis | et pauli
Bo | Mar | Ger | Edward | Alban baptist | Io |
non dis. *non* le. non dis. *non* le. p̄. le fe.

onis tri. li.
Pau | Le | Pe | Pau
n. dis. n̄. le p̄. le. fe.

[105

ℂ Iulius.

tacio marie i. ſeptē
Est | visi | Martyn | ces | Thomas | & Fra | Benedicti |
non le. le. fe. *non* dis. *non* le.

elmi regis.
Swythī | Ken

phi garete edis dalene pollinaris tine cobi ne miētiū
Arnul, Mar | Prax | Mag | Ap | Cris | Iac | An | dor |
[1] [non dis. non le. non dis. non le. non dis. non le.]

ſonis plicii dō mani.
Samp Sim | Ab | Ger
[non dis.][1]

leaf 5b
* lf. B. j[b].]

* ℂ Augustus.

tri ad cl'a waldi figuratō. noīs mani rētīī cii
Pe | vin | Stef | han | Os | trans | Iesu | Ro | Lau | Tibur |
n̄ le. *non* dis. *non* le.

liti af tio ma.
Yppo | sump
non dis.

guſtini de lacō
Rochi & Magni Bernardi | Bar | tholomi Au | col |
non dis. *non* le. *non* dis. *non* le. *non* le.

tiste burge
bap | Cut

ℂ September.

ii et iacincti
Egidi | Cuth Bertini | nat | Gor | gon | Prothi | que
[l]e fe. *non* dis. *non* le. *non* dis.

exaltacio.
cru | cis
non le.

[110

dithe ie ricii mini riani
E | Lamberti | que Math | Mau | Te | cle | Fir | Cip
non dis. *non* le.

et damiani aelis onimi.
Cosme | Mych | Ier
non dis. *non* le. le. fe.

[1] A line cut off in Camb. Univ. AB. 4. 69(5) at the foot of leaf B. j.

ℂ October.

migii ci onis | niſii ſiii (*sic*) regis.
Rē | Leo | Fra*n*cis | Hug | Marci | Dio | Niga | Edwardi |
le. fe.

aelis te
Mich | m*on*
n*on* dis.

ce de lia inū ni
Lu | Fredeswyd | mil | virg | Roma | Crisp | ini | Simo |
n*on* le. n*on* le. le. fe. n*on* dis. n*on* le.

[ini]
nis Quint
n*on* dis.

ℂ Nouamber†.

niū fcō'l' [*rum*] nardi ci tini epī
Om | anima | q*ue* Leo | Lo | do | wi | Marti |
n*on* le. p̄. n*on* le. p̄. n*on* dis. n*on* le. p̄. n*on* dis. n*on* le. p̄.

uti epī mūdi archepī.
Brici | Mach | Ed.
le. fe. n*on* dis. n*on* le p̄.

epī i cilie. is herine pe
Hugonis | Edmund | Ce | Clement | Kat | Lini | pa |
n*on* le. p̄. n*on* dis. n*on* le p̄. le. fe. n*on* le. p̄. n*on* dis. n*on* le. p̄. le. fe.

turnini dree.
Sat | An
n*on* dis. non le. p̄.

[115

ℂ December.

i [re] [ai]
Eligi Os Barba[1] | Nicol | conceptio | q*ue* Lucie.
n*on* le. n*on* dis. n*on* le. p̄. le. fe. n*on* le. p̄. le fe. le. fe.

iuitatis hani ānis nocētiū
O | sapien | que | Thomas | p*ro*pe | nat | Step | Io | in |
n*on* dis. n*on* le. pre. p̄. p̄. p̄. p̄.

ueſtri.
Thome | Sil.
p̄.

† *sic.*

bare
[1] *Probably we should read* Bar. Or else St. Barbara's day may have been kept on Dec. 4, the same day as St. Bernard, where her name occurred in some kalendars, before his canonization in 1456–7.

COMPOTUS MANUALIS.

[Portio Secunda.]

¶ *De siclo lunari.*

[¶ *De numero aureo.*]

Sunt alij versus pro festis bis duodeni
Nec tamen hoc vsu reliquos ins[c]ribere[1] vidi.
Si mutes vsum versus mutare licebit,
Namque alios alius versus sibi postulat vsus. [fo. B. ij.
Usu diuerso variantur festa frequenter.
Horum ideo propria mutari metra necesse est.
Ignorans[2] numerum qui lune denotat ortum
Per denos nonos domini diuiseris annos
Adiungens vnum: quicquid superest notat illum
Et si nil restat supremum tunc fore constat.
Dant centum quinque, duodenos dant tibi mille
Mille quadringinti diuisi tres[3] tibi donant.
Aureus hic numerus his versibus est manifestus
'Ter-nus vn-din nod oc-to sexd[4] quin-que tred am-bo de-cem doc
Septem quin quart*us* ter[5] duc io-ta no-uem deps .vj. quat.
Auri[6] per primam dissyllaba dictio sedem,
Designatque locum per reliquam vacuum.
In digitis quinque numerus situabitur iste.
Hos ita ponamus iuncturis postea versus.
Ter minim[7], bina *nus*, terna dat *vn* tibi summa,
Din tibi dat v. *nod.*, vj.[8] dat *oc*que suprema,
To dat pol media, *sex* dra, pol *quin* dabit in ra
Sic totum comple medium, medicum superadde.
Ra, minim, finit versus que quat. retinebit.

[1] insribere: *Kyrf.* (sic). [2] Ignarans: *Pyn.* [3] tred[ecim]: *Pyn.*
[4] sexd: *Pyn.*; sed: *Kyrf.* [5] *omit* 'ter': *Pyn.*
[6] Auri: *Pyn. Kyrf. leg.* 'Auxit.' [7] minimi: *Pyn.*
[8] quinta nod sexta: *Pyn.*

[¶ *De prima et de etate lune.*]

Taliter impones iuncturis postea menses.
Bina Ia. Mar. Feb. Ap. terna May, su*mm*aque Iuńius ex*tra.*
Post Iul. Au. suprema, Se*pt.* Oc. ra. pol. in No. De. pus ra,
Primaque sit luna: si sedem syllaba tangat.
Et quantum distat, hec lune tanta sit etas.
Iuncturis primam si vis inquirere lunam
Infundans[1] digitis versus velut ordo requirit,
Maiori numero debetur tercius ordo.
Cumque[2] minor sequitur maiori continuatur
Sed facienda locis instantia sit duodenis.
*fo. B. ij b.] *Mensibus in paribus sex sunt dicit tibi versus
Sic facies saltum Bla. Si. nus. Steph. ore[3]. iunge.

[*Pro situatione.*]

Est sine *din* Febru, sine *to* 'pril, Iunius, August.
October sine *que* nec *bo* December habet.
Sex alie resident in fex[4] facte prope finem
Fe. tres : Ap. sex : Iu. quat : Aug. duo : Oc. tri : De. quar :
Un. no., din[5] ponant tibi Iulius, atque sequentes.

¶ *De ciclo lunari et epactis.*

Per tres iuncturas pollex for*m*abit epactas.
Iuncturis tribus his auri numerum quoque signes[6].
Deme vnum, post adde nouem, post vn*de* viginti[7].
Et, si triginta superent, triginta moueto.
Annum lunarem solari scito minorem.
Vndenos quippe sol plus reperitur habere.
Menses lunares sic scire potes regulares.
Quinque, Sep., Oc., dantur : No. De. septem : ter, tria Ia. Mar.
Ap. Fe. decem sumunt : post vnam cuilibet adde.
Etatem lune regulares dant et epacte.
Principio mensis sed si numerus superabit

[1] infundans : 1519-20. infundas : *Pyn.*
[2] Tumque : *Pyn.* [3] stepho re : *Pyn.*; steph o re : *Kyrf.* [4] sex : *Pyn.*
[5] Vn dim : *Pyn.* [6] numerum situabis : *Pyn.*
[7] post vnde viginti : *Pyn.* 'post dena nouemque.' 'post adde nonem' : † *Kyrf.*

Horum triginta, triginta demere cura.
Oc. Ma. Iul. vn-din. Mar. nod. a dat. mo[nos] au[gust][1].

ℂ *De anno embolismali.*

Embolismales annos sic noscere debes.
Tertius, et sextus, octauus, et vndecimus post,
A[c][2] decimus quartus, deca septimus, et deca nonus[3]
Ac alios omnes communes dicere debes.

[ℂ *Pro lunatione embolismali.*]

Embolismalis lunatio semper erit par.
Illius[4] mensis cuius lunatio mense[5]
Impare par[6], impar pare, fit lunatio mense.
'Mobilis, ibo, cifos, acer, iber, habeto, coeuos'
Quali mense dieque quota versus dabit iste.
Prima dabit mensem, monstrabit et altera sedem.

[PORCIO TERCIA.]

*ℂ *De festis mobilibus et epac.* [* fo. B. iij.

Per clauis numerum cognosces mobile festum.
Noscere tu claues per metra sequentia debes.
Tunc auri numerum numerant summe digitorum.
Vicenos quinos tridecem[7] plus esse tridenos
Vnde viginta[8] epta digitis pro clauibus apta.
Pol. preit : in. sequitur, medius, med*icus*, m*ini*mus post.
Si quadraginta superent, triginta moueto.
Est numerus clauis illud quod re-que[9] manebit
Anno bissexti si sep. vel quadra. requiris
Circa bissextum iungas cum clauibus vnum.
Dat tibi post numerum domini lux mobile festum.
Si cadant in luce[*m*] domini, suppone sequentem.
Terminus et festum nunquam celebrantur eodem.
Clauis ab vndenis ad quadraginta refertur.

[1] monos august : *Pyn.* mo. au. : *Kyr.* : *Durand.* VIII. ix. 3.
[2] A : *Kyr.* [3] decamonos : *Pyn.* [4] Illius est : *Pyn.*
[5] finit : *Pyn.* [6] Impar epar : *Kyrf.* [7] tridecim : *Pyn.*
[8] viginti : *Pyn.* [9] remanebit : *Pyn.*

Incipiuntque dies claues numerare sequentes.
Primula *G.* Ianu., post vltima; *G.* que secunda
Martis; et Aprilis .*G.* tercia, .*G.* que suprema.

¶ *De festis mobilibus et clauibus.*

Postea mobilia si vis cognoscere festa.
Sep. Qua. Pa. Ro. Pen., Pris. Bru. No.[1] Ci. Col. dato sedem.
Sedem festorum radix tenet indicis horum.
Aureus hinc numerus iuncturis inueniatur.
Dat tibi post numerum domini lux mobile festum.

[¶ *De termino paschali, et bisexto.*]

Pascha nec vndenas Aprilis et ante kalendas
Nec post septenas Maij valet esse kalendas[2].
[3]Festum Mathie bisexto mobile restat
Sabata si teneat ibi non sed luna celebrat[3].

[Porcio quarta.]

¶ *De terminis ebdomada*[*rum*].

Ebdomadas a Nat. pro festis indicis *A* dat.
Quattuor hinc septem tride octodecimque viginti
Vnum quemque diem dat littera postea tacta.
* B. iij[b].] **A.* dabit ebdomadam t*amen* indicis *A* nisi tangam
Citra queque vocans[4] iunctura, diem mouet vnam.
A Penthe. festis sic distant festa Ioannis
Indicis ebdomadas. *G.* sex dant[5], et altera tollit.
Vltra vel citra dic vt supra vice versa.

[¶ *Pro Aduentu.*]

A Penthe. distat Aduentus, et vnde triginta
Ebdo dat indicis ab tollit sed quilibet[6] vnam[7].
Aduentum domini prima tollit[8] feria
Si cadit in lucem domini celebratur ibidem.

[1] 'Ne': *Pyn.* (melius).
[2] valent esse l'atrendas: *Pyn.*
[3-3] *omit* Pynson.
[4] Circa queque vacans: *Pyn.*
[5] ex dat: *Pyn.*
[6] ab tollit quelibet: *Pyn.*
[7] Pynson *here rightly inserts the line,* 'Andree festo vicinior ordine quouis.'
[8] colit: *Pyn.*

Distat ab Aduentu domini sic vera dies Nat.
Festo iunctura[1] dat mobil*is* ebdomada tres
Donec .v.[2] tacta dat lucem littera queque.

¶ *De quarta anni parte.*

Annum discerne per partes, suntque quaterne
Ver Petro detur: estas exinde sequetur.
Hanc dabit Vrbanus: Autumnum Simphorianus.
Festum Clementis hyemis caput est orientis.
Vadit[3] hyemps retro cathedrato Symone Petro.

[¶ *Pro quattuor temporibus.*]

Dant crux, Lucia, cineres, carismata dya[4]
quot[5] fit in angaria quarta sequens[6] feria.
Post Pen. Cru. Luci. sunt tempora quattuor anni.

[¶ *Pro obseruatione ieiuniorum.*]

[7]Nat. Domini Pentheque Iohan. Lau. sumptio sancta
Istis vigilijs ieiunemus, luceque Marci.[7]
Petrus et Andreas, Paulus, cum Symone Iudas
Ut ieiunemus nos admonet, atque Matheus.

[¶ *Pro diebus egris.*]

Inde dies egros per versus noueris istos
'*Au*gurio *di*ces[8] *au*dito *nu*mine[9] *c*lango*r*
*Linq*uit *o*lens *ab* eis[10] *co*lit *co*lus *es*cula[11] *gal*lus.'
Omnibus in reliquis, sed non hic .*H.* numerabis.
'*Men*falus *il*lud h*ab*et *ar*matus *fi*lia *fi*dus.
*Mim*us *ag*it *ced*et[12] *el*izos *zep*hirus *au*fert.'

[¶ *Pro indictionibus.*]

Si per quindenos domini diuiseris annos
* His tres adiungens inditio sit[13] tibi presens. [* fo.B. iiij.
Dant centum gentos [tibi] mille. .x. quoque reddunt.

[1] Festi iuncture: *Pyn.* [2] Donec b.: *Pyn.*
[3] Cedit: Durandus in *Rationale Divinorum*, VIII. iii. 21.
[4] diei: *Pyn.* [5] Quod: *Pyn.* [6] sequenta: *Pyn.*
[7–7] *omit* Pynson. [8] *Leg.* 'decies': *Pyn.* [9] lumine: *Pyn.*
[10] *Leg.* 'abies': *Pyn.* [11] 'excute': Durand. *Rat. Div.* VIII. iv. 20.
[12] sedet: *Pyn.* [13] fit: *Comp. Man.* 1523.

Dum redit October inditio sit[1] noua semper
Quattuor atque tribus ipsi prelata diebus.

[℄ *Pro littera tabulari.*]

Noscere si queris que littera sit tabularis.
Alphabeta duo debes cognoscere primo
B. post punct[2] primum : sed *.a.*[3] pri. punct esto secundum
Uel prime nigre fiant rubeeque secunde,
Primum finit in *.v.* reliquum se terminat in *.q.*
Indicis incipiet ra primum, sexta secundum.
Incipiet medici post aurum tangere lucem
Que domini poterit, hec littera sit tabularis.
B. sex ebdomadas *.f.* septenas dat, *n.* octo,
*V*que nouem. *g.* secunda decem, quibus *.o.* dabit vnam.
Addidit ebdomadis *.b.* dies tres initiales.
Littera queque sequens premissis addidit vnam.
Anno bisexti vult vna dies superaddi.

℄ *In comendationem huius operis carmina*[4].

Que vix antiqui potuerunt scribere libris
Decurrendo polum constanti mente rotundum.
Aeriasque domos tentando et sydera cuncta.
Queque fluunt ex his et quomodo sol moueatur.
Intus habes collecta breui compendio et arte[5].

℄ *Finis.*

[1] fit: *Comp. Man.* 1523.
[2] G post punct: *Pyn.*; B. post puñct: *Kyrf.* (sic).
[3] *Leg.* '*d*': so the *Kalendar of the Shepherds.*
[4] '℄ Breue compendium': *Pyn.*
[5] Pynson (1507) adds here to the '*Breve compendium*' ('Que vix antiqui ... arte') five lines, headed *Divisio libri*, and five more of a *Diffinitio cicli solaris*, which will be found printed in a note on p. 161, above.

[fo. B. iiij^{b}.]

¶ Impressum est presens opusculū in ce-
leberrima vniuersitate Oxoniensi p
me Carolum Kyrfoth . In vico
diui Ioānis baptiste morā
trahētē Anno dn̄i. M.D. xix. Mēsis
vero Februarij. die .v.

NOTES ON THE COMPOTUS MANUALIS, AD USUM OXONIENSUM (pp. 161–175)

LINE 1. '*Compotus est talis*': See above, pp. 135, 153.

l. 2. '*Leua manus*': The *manus sinistra* appears in the diagrams. See above, p. 133.

l. 6. 'The solar-cycle consists of twenty-eight years. Count it upon the joints ('*iuncturas*') of your hand.' See T. Hothyrsall's *Prologus in Picam Ebor.* 1497, *Direct. Sacerd.* pp. 569–72, 634.

l. 8. foll. The memorial line

'*F*ilius *E*sto *D*ei *C*elum,' &c. (where each word begins with a Sunday letter) is called in the *Kalendar of Shepeherdes* a verse '*to knowe the letter domynycall*' (iii. 14).

l. 10. 'The first year of our solar cycle begins with Sunday letter *F* (the initial of the word '*F*ilius'): apply this to the lower part of your second finger (*indicis radix*), and the *E* of 'esto' for the following year to the 'root' of your middle finger, and so on. But apply *two* words (e. g. '*C*elum *B*onus') to each joint of your little finger (*minimi*). This finger serves for the double letter of leap-year.'

l. 11. *Indicis hanc radix tenet*, &c. The diagrams given in some editions of the *Computus Manualis*, to name the several finger-joints ('*iuncturae*') of the left hand (e. g. in Brit. Mus. I. A. 41,824, printed by J. de Pré, at Lyons, in 1489), thus define the names:—

I. The open hand, *pro parte interiori.*

1. The thumb, *Pollex.* Its joints (from the palm of the hand to the tip, upwards), *radix pollicis, supra radix pollicis, summitas pollicis.*

2. The forefinger, *Index.* Its joints, *prima radix indicis, secunda supra radix indicis, tertia supra radix indicis, summitas indicis.*

3. The middle finger, Medius. Its joints, *prima radix medii, secunda supra radix medii, tertia supra radix medii, summitas medii.*

4. The ring-finger, *Medicus.* Its joints, *prima radix medici, secunda supra radix medici, tertia supra radix medici, summitas medici.*

5. The little finger, *Auricularis* or *Minimus.* Its joints, *prima radix auricularis, secunda supra radix auricularis, tertia supra radix auricularis, summitas auricularis.*

II. The back of the fingers, clenched down, *pro parte exteriori.*

The first finger, *Index*. Its back, the joints from the nail to the lower joint *prima subungula indicis* (next the nail), *secunda subungula indicis*, and *grossa radix indicis*. And so, in like manner, *prima subungula*, *secunda subungula*, and *grossa radix* of the back of the three other fingers, *medius*, *medicus*, and *minimus* (or *auricularis*), the thumb (*pollex*) not being employed in those diagrams which are constructed '*pro parte exteriori.*'

ll. 21–5. '*F*ructus, *A*lit, *C*anos,' &c. The *Kalendar of Shepeherdes* explains that these four memorial lines are an alternative set ('*Or, by thys other verses*'). It has several misprints, but reads *Ca*lor for *Co*lor, and *Ag*ur for *Ar*-gos. The latter reading is indifferent. These lines are better than those given in MS. Harl. 955 (*Direct. Sac.* p. 608), two of which run the changes on the first without any attempt at metre.

The letters run in the lines 'F*ructus*,' &c.

(1) F. A. C. E. *G. B. D.*
(2) E. G. B. D. *F. A. C.*
(3) D. F. A. C. *E. G. B.*
(4) CB. ED. GF. BA. *DC. FE. AG.*

It will be observed that these initials will help one to letter the four (open) fingers, from the root to the tip, and then to go on with the *same* finger doubled for the letters which I give in italics, from the nail to the lower joint, in continuation. No. (4) gives the letters for the little finger (the *leap-years*), the second syllable in each supplying the second letter of each pair in that instance, for use for the latter part of the year from St. Matthias' Day, onwards.

ll. 26–30. The rule for Leap-year.

ll. 31–5. A rule for finding the cycle position of any year in the present millenary. From the number of the year A.D. subtract eight, then divide by twenty-eight, and you will find that the remainder gives the place in the solar cycle of the year in question.

ll. 36–44. A ready-reckoning for the above without going through the entire process, starting with *Anno Domini* 1400.

ll. 45–8. Concurrents: G. A. B. C. D. E. F.
7. 6. 5. 4. 3. 2. 1.

The *Leofric Missal* (p. 22, ed. Warren) has a table of *Regulares*, *Feriae*, *Concurrentes* et *Epactae* written in the south of England, cir. A.D. 970. (*De Computo Ecclesiastico: pro singulis mensibus.*)

The 'concurrent' is a *number* corresponding to the Sunday *letter*. In old style, add to the numeral of the given year its integral fourth

part + 4, and divide by 7. The remainder is the 'concurrent.' (In the twentieth and twenty-first centuries new style, proceed in the same way, only adding 5, instead of 4.) The numbers assigned in the memorial verses to the letters are

A. B. C. D. E. F. G.
6. 5. 4. 3. 2. 1. 7.

A concurrent is the supernumerary day (or in leap-year two days) over and above the fifty-two full weeks of each year. Durandus thus arranges the 'concurrents' of a solar cycle of twenty-eight

years 1. 2. 3. 4. 5*. 6. 7. 8. 9*. 10. 11. 12. 13*. 14. 15. 16.
conc. j. ij. iij. iiij. vj. vij. j. ij. iiij. v. vj. vij. ij. iij. iiij. v.
years 17.* 18. 19. 20. 21*. 22. 23. 24*. 25. 26. 27. 28.
conc. vij. j. ij. iij. v. vj. vij. ij. iij. iiij. v. vj.

* (In leap years the concurrent advances a unit.)

ll. 49–51. Sunday letter *F.* is the first in a solar cycle. *E.* in the second year; and so on. Therefore the concurrents, 1, 2, &c., attach themselves to them. Durandus gives for the dominical letters—

'Fer*t** Ea Dux Cor Ame*t** Gens Fautor Eum Colui*t** Bis
Ars Genus Es*t** De Corde Bono Gigni*t** Ferus Ensis
Dicta Bean*t** Aqua Gens, Frons Da*t.** Cunctis Bonus Auctor.'

* Note that the words ending with '*t*' are bissextile (*Rat. Divin.* VIII. v. 8). We have marked them with asterisks.

l. 52. 'Regulars' are used with 'Concurrents' to find on what day of the week the first of each month will fall. 'Solar regulars' are invariable numbers attached to every month. These are thus given in our Latin lines:—

Mar. Apr. May. June. Jul. Aug. Sep. Oct. Nov. Dec. Jan. Feb.
5. 1. 3. 6. 1. 4. 7. 2. 5. 7. 2. 5.

Add the regulars of the given month to the concurrents of the year in question. Then, if not more than seven, it marks the day of the week on which your month begins. Or if it is more than seven, then subtract seven to find it. Leap-years change at Feb. 25, therefore you start afresh for the concurrents and solar regular to find the first of March. (*Lunar* regulars begin with nine, and, added to the epact, give the day of the week of the first in each month. See *Portio* ii.)

Another memorial rule is the following:—

Martius in quinque: dux est Aprilis in asse[1]
Maius tres rapuit: Iunius sex modo † redemit
Iulius in asse labat: Augustus quatuor extat.

[1] *Dux est Aprilis in asse:* April leads the way, with *unity* (1) for its *regularis.*

September septem: capit Octoberque gemellas.
Quinque Nouember habet: septem December adauget
Ianus tres rapuit: Februus sex modo † recepit.

(See Hampson, *Kal. Medii Aevi*, ii. 334; where also another set of lines is given ('September quinis: October consocialis,' &c., for the use of those who began their Lunar Year in September.)

l. 58. E. A. C. F. A. D.
G. B. E. G. C. F.

This line '*Est A*stris,' &c. (wherein the initial letters *A–G* stand for the numerals 1–7) is given likewise by Durandus (*Rationale Divinorum*, VIII. v. 5). It gives the solar regulars (5. 1. 3, &c.) as in the previous note for the months, beginning with March.

l. 60. The names of the twelve months.

l. 62. The Latin equivalent to our 'Thirty days hath September,' &c. (Cf. Durandi *Rat.* VIII. iv. 13.)

l. 67. The names of the seven planets known to the ancients. (Cf. Durandi *Rationale*, VIII. v. 3.)

ll. 68–71. The Latin equivalent (virtually) for our rhyme,

'The fifth and thirteenth day divides
In Roman months the nones and ides,' &c.

Durandus has a rather longer version of these lines (*Rat. Div.* VIII. iv. 19).

ll. 72–4. '*T*antum *t*endebat,' &c. In this *memoria technica*, the letter *T*, the nineteenth letter of the alphabet, stands for xix; *Q* for xvj; *R* for xvij, and *S* for xviij. Thus we get the highest number of the days *post idus mensis, ante kalendas mensis sequentis* for the twelve months in this order,

xix. xix. xvi. xvij. xviiij. xvij.
xviij. xvij. xix. xviij. xvij. xviij.

ll. 75–6. Est Aries, Taurus.—The original of 'The Ram, the Bull, the Heavenly Twins,' &c., for the signs of the Zodiac for the months of the year. Cf. Durandi *Rationale Divinorum*, VIII. iii. 5.

l. 77. '*Semper quindenis*,' &c.—'*Sol in Ariete*' is to be placed in the almanac opposite xv. Kal. April (March 18), '*Sol in Tauro*' opposite xv. Kal. Maii (April 17), and so forth.

ll. 78–80. '*A. B. C.* sunt extra,' &c. A rule for attaching Sunday letters to the three joints of every finger of the *closed* hand. '*G* supra' means that we must place '*G*' at the tip of each finger of the *open* hand, and '*D. E. F.* manet infra[1]' i. e. on the lower joints of the

[1] Subit infra: *Harl.* 955.

open hand, *D* being on the '*radices*' or lowest joints within the palm, as the figure shows [1].

ll. 81–3. '*A*-*D*am *De*-*Ge*-*B*at,' &c., the original of

'*A*t *D*over *D*wells *G*eorge *B*rown *E*squire,'

to help us remember the dominical letters *A*, *D*, *D*, *G*, *B*, *E*, &c., wherewith the several months respectively begin. Durandus gives the same (*Rat. Divin.* VIII. v. 4), but adds an alternative.

'*A*lta *D*omat *D*ominus, *G*ratis *B*eat, *E*qua *G*erentes,
*C*ontemnit *F*ictos, *A*ugebit *D*ona *F*ideli.'

ll. 84–6. 'Iuncturis,' &c. This is intended to show how we may attach the above-mentioned syllables ('A-dam De-Gebat,' &c.) to the joints of the hand. But I do not think the diagram for it is given by Kyrfoth, though perhaps the 'A. B. C.' hand would serve the purpose.

ll. 87–93. The *Cisioianus* for Oxford Use. A couplet of about thirty syllables is given (a syllable for each day) for every month, so constructed as to show what fixed holy days occur [2]. Thus—

(ll. 94–5). 'Ci-si-o Ia-nus E-pi, Lu-ci-a-nus et Hil.'
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13.

gives a memorial for thirteen days. 'The (Circum)cision on the first of January, E-pi(phany) on the sixth, and Lucian and Hilary on the eighth and thirteenth respectively,' and so on.

I have rearranged the holy days noted in kalendar form on pp. 121–32, above. The words here given in italics '*p̃*.,' '*le. fe*,' '*non dis*,' '*non le*,' &c., are in the original printed beneath the syllables corresponding to the days to which they are assigned as the reader will see on pp. 166–8.

They indicate the academical character of the days in the University of Oxford. There, as at Paris and at Cambridge, the ordinary days of term were styled '*dies legibiles*' or '*le* days,' i. e. days on which lectures might be delivered, and '*dis* days' or '*dies disputabiles*,' when the more solemn disputations of the Masters of Arts were held, at which all senior sophisters were compelled to attend [3]. These disputations (says Dr. Peacock) were preceded by *Dysses* or Disserta-

[1] Mr. Lunn having only the brief *computus* before him, without the diagram, made a clever, but erroneous, guess for our *Directorium Sacerdotum*, ii. 610, 612, 617.

[2] *The Kalendar of Shepeherdes*, 1506 (iii. 15), gives the direction thus, 'In these two lynes [for each month] be as many sylables as be days in the Monthe, set them in as many joyntes on the left hand.'

[3] *Statut. Acad. Cantabr.* 339. According to the Elizabethan Statutes, cap. 25, the disputations lasted from 9 to 11 a.m. on Monday, Tuesday, Wednesday, and Thursday, unless some feast day intervened, and were attended by all M.A.'s.

tions, and such days were thence also called '*Dys* days[1].' The first entry from Bedell Matthew Stokys' book is, 'The Questionists shall gyve the Bedels warnynge upon the Le Daye, that they may proclayme before thordynarie Readers in the common Schooles thentrynge of their Questions [the *Priorums*] at the accustomed Hower[2].

There were in old times many holy days which intervened to stop lectures, and these were accordingly called *non Le*, or *non Dis* days (or both at once).

At Oxford and Paris (Dr. Peacock might have added Cambridge) there was the further distinction that there was a sort of intermediate class, called '*le fe* days,' or '*dies legibiles festinanter*'[3]. On these, according to one explanation, 'cursory lectures' on the Ethics of Aristotle were delivered. Dr. Peacock says that cursory lectures were delivered on Sundays and at certain seasons of the year. The days thus marked in our Oxford *Computus* of 1520 are—

St. Hilary, 13 Jan.
„ Agnes, 21 „ (*Paris*)[4].
„ Blaise, 3 Feb. (*Cambridge*).
„ Agatha, 5 „ (*Paris, Cam.*).
„ Edward, K. M., 18 Mar.
The Morrow of Lady Day, 26 Mar. (*Cam.*).
St. Ambrose, 4 Apr.
SS. John and Paul, MM., 26 June.
Commem. of St. Paul, 30 June.
(July 17–31 *cut out in the only copy extant*[5].)
St. Jerome, 30 Sept.
„ Denys, 9 Oct.
„ Frideswyde, 19 Oct.
„ Brice, 13 Nov. (*Paris, Cam.*).
„ Cecily, 22 „ (*Paris*).
„ Linus, 26 „ (*Cam.*).

[1] G. Peacock, *Observations on Camb. Statutes*, 1841, p. iv, *n.* He refers to Bulaeus (Caes. Egassius Du Boulay, 1665–73), *Hist. Univ. Paris*, iii. 194–5, 280–1. A. Wood, *Hist. Oxf.*, book ii. p. 22. See also *Registr. Acad. Oxon.* (Oxf. Hist. Soc.) ii. 75.

[2] Peacock, *Obs. on Camb. Stat.* pp. iv, v.

[3] This is the common reading. I have been inclined to suggest 'festive' (for 'festive'), and I see that '*Festive*' is the reading of the Paris kalendars edited by MM. Denifle and Chatelain. See, however, my note (2) on p. 27, above. I do not know whether the word '*festine*' was in use among mediaeval writers. There is, I believe, a question as to the reading in Cicero (4 *Att.* 14), Nizolius cites it as 'Soles enim *festive* odorari,' apparently not finding such a form as 'festine' in Tully. The Paris Statute of 1254 (Bulaeus, iii. 280) speaks merely of the abuse by some M.A.'s, '*lectiones suas terminare festinantibus antequam librorum quantitas requireret.*'

[4] We note coincidences in the *Paris* and *Cambridge* kalendars.

[5] There is no reason to think that any '*le fe*' day was marked there.

St. Nicholas, 6 Dec.
Conception of B. Mary, 8 Dec. (The morrow, *Cam.*).
St. Lucy, 13 Dec. (*Paris*, *Cam.*)[1].

The distinction between 'ordinary' and 'extraordinary' or 'cursory' lectures is discussed by Mr. Mullinger in an appendix to his *History of the University of Cambridge*, i. 645–8. He adopts M. Thurot's explanation that ordinary lectures were those of Masters, delivered according to the regulations of the statutes and ordinances, while cursory lectures were delivered by bachelors in the faculty of arts as substitutes for the masters, being practically the same as 'extraordinary' readers. '*Legere festinanter*' (*festive*) was known or recognized at Cambridge, and belonged not only to the more mercurial schools of Paris and Oxford. It is supposed to be the custom of reading so quickly that the hearers cannot take down their notes.

l. 102. 'Frede(wyde)':—St. Frideswyde's 'Invention' was kept locally, at Oxford, on May 15. Her 'Depositio' occurs usually on October 19, and her 'Translatio' on February 11 (or 12).

l. 107. The academical notes, presumably attached to one line, have been cut away by the binder—for July 17–31. I have restored them ⟨in brackets⟩ from notes given in the Proctor's Books, &c.

[1] The other '*festivè*' days at Paris were SS. Polycarp (Jan. 26), George (Apr. 23), German (May 28), Victor (July 21), Marcellus of Paris (July 26), German of Auxerre (July 31), Gregory *Cam.* (Sept. 3), Morrow of Holy Cross (Sept. 15), Firmin (Sept. 25), Cosmas and Damian (Sept. 27), Ludger (Oct. 2), Leonard (Nov. 6), Octave of St. Katharine (Dec. 2), and Barbara (Dec. 4).

The *Cambridge* Proctor's Book gives the Morrow of Ascension, the Morrow of Corpus Christi, St. Dunstan (May 19), St. Alban (June 22), the Morrow of St. John Baptist (June 25), Commem. of St. Paul (or Morrow of the Apostles (June 30), Martin (July 4), Pope Stephen (Aug. 2), Hippolytus (Aug. 13), Augustin (Aug. 28), Gregory (Sept. 3), Jerome (Sept. 30);—also Nov. 22 and 28—as '*le fe*' days.

As to the syllable '*pre*' or 'p̃.' which marks certain important days in this Oxford Kalendar, and is printed below the several days, I am at a loss how to assign to it its true interpretation or derivation. The days so distinguished are—

Jan. The Circumcision, Epiphany, Conversion of St. Paul.
Feb. St. Peter's Chair.
Mar. St. Gregory, Cuthbert, the Annunciation.
June. St. Barnabas, Nat. Jo. Baptist, St. Peter and Paul the Apostles.
Nov. All Saints, All Souls, SS. Louis, Martin, Edmund Abp. and Confessor, Hugh, Edmund, Clement, Katharine, Andrew.
Dec. St. Nicholas, Conception of B. V. Mary, St. Thomas Ap., Christmas Day, St. Stephen, John, Holy Innocents, and Thomas the Martyr.

Some such expression as '*preces*,' or else '*predicandum*,' or '*ad predicatores*,' may suggest itself. Or, can 'p̃' have been used conventionally at Oxford as a convenient symbol for '*pr*incipale festum,' or for 'cum *pro*cessione,' or for '*prec*edenti die'? No one of these surmises, however, is convincing to us.

ll. 118–22. The kalendars of various liturgical or diocesan Uses require modification of the lines. Thus our third (Oxford) line ends

'Fe-bru-que Sco-last. Fre-de. Va-lent.'

where the Sarum line ends

'Fe-bru-ar. Scho-las-ti-ca Va-lent.'

(Salisbury not having occasion to notice St. Frideswyde)[1].

In March, Sarum has Perpetua for Thomas, and omits St. Patrick. Vitalis on April 28, for Peter of Milan on the 29th (Oxon.). In May the Sarum verses disregard John of Beverley and Frideswyde, great names at Oxford, as well as the later saints Dominick and Francis. In other months St. Rock and the later festivals of the Transfiguration and Most Holy Name, and translation of St. Osmund, with some others are not found in the corresponding Sarum lines. In November 'Qua[tuor coronati] Theo[dore]' take the place of Lodowicus[2]. I have given memorial couplets of the saints in each month from other sources in my appendix ii to *Directorium sacerdotum* ii. pp. 605–6. See also Hampson, *Kalendarium*, i. 397–420; 449–60.

ll. 123–6. The lunar cycle consists of a series of nineteen years to which golden numbers i–xix are attached.

ll. 128–9. '*Dant centum mille*,' &c. On the division of 100 (years) by 19 (the number in the lunar cycle), there is a remainder of 5. Likewise a remainder of 12 on dividing 1000; or of 3 on dividing 1400. Probably the rule given in our text was made in the fifteenth century.

ll. 130–34. Memorial lines for the order of golden numbers (found by additions of 8 or subtractions of 11, so as never to exceed 19), as they are placed in the margin of the almanac against the days of the month in the kalendar. Disyllables imply that there is a blank left between two consecutive numbers.

Ter-nus vn-din-nod. oc-to sed. quin-que tred. am-bo de-cem doc.
iij. — xj. — xix. viij — xvj. v. — xiij. ij. — x. — xviij.

Sep-tem quin. quart†. ter†. duc. io-ta no-uem deps. sex-tus. quart.
vij. — xv. iiij. — xij. i. — ix. — xvij. vj. — xiiij.

'quart. ter' should be qua-ter=iiij. *blank*. 'sed.'=sedecim. doc.= decimus octauus 'duc' (or 'dud' as in *Manuale*, 1523) stands for duodecim. 'deps' (or 'dest,' 1523; 'sep' *Harl.* 955) means dix-sept, or decem et septem. The last syllable should be 'quat,' i. e. quatuor-

[1] See my *Salisbury Ceremonies*, &c., p. 232. For other varieties, cf. p. 117.

[2] On Nov. 8 the *accession* of St. Louis, who died on Aug. 25, 1270 (canonized in 1297), and succeeded Louis VIII on Nov. 8, 1226.

decim, as in line 140. The *Kalendar of Shepeherdes* (iii. 14), which has the last words in a corrupt form ('io-ta. veni. v. ĩ. quat.') calls these lines the rule '*to knowe the letter domynycall and the golden number.*'

ll. 135–41. The rule for adapting the aforesaid series of golden numbers to the hand diagram, 'Minim,' 'pol,' 'rad' (or 'ra'), stand for *minimus*, *pollex*, and *radix*, the little finger, the thumb, the root or palm-joint, &c. &c.

ll. 142–4. The rule for arranging the names of the months on the second and other fingers.

ll. 145–6. For the 'prime' or new moon, and the age of the moon.

ll. 147–8. To find the prime by the joints of the hand, and the memorial lines.

ll. 149–51. I suppose this rule corresponds with the arrangement of golden numbers in the margin of the kalendar, or the clog-almanac, when a larger number stands, not next, but next but one (*tercio ordine*) to the smaller one preceding it, subtracting eleven from the last number so as never to exceed nineteen, or adding eight, where it is possible.

l. 151. '*Sed facienda locis.* Hic ponit actor exceptiones et primo ponit instantias siue exceptiones in vi. mensibus paribus.' (i. e. Feb. 3; Apr. 6; June 4; Aug. 2; Oct. 3; and Dec. 4.) 'Secundo ponit alias sex, factas in sex vltimis mensibus.' *Pynson.*

ll. 152–3. In the epacts for the last year of the lunar cycle of nineteen years, the number xii is used in place of xi, so that there may be 210 epacts instead of 209, to make the lunar approximate the solar cycle. This is called the 'Moon's Leap,' taking place on July 30, on SS. Abdon and Sennen's day, '*locus saltus lunae*', which is then reckoned as the first lunation instead of the thirtieth; and on Aug. 1 is the thirtieth lunation instead of the second (Hampson, *Medii Aevi Kal.* ii. 112). 'Bla, si, nus, Steph, ore, iunge' apparently indicates Feb. 3, Apr. 4, June 2, Aug. 3, Oct. 2, and Dec. 1, the days of SS. *Bla*ise, Ambros*i*us, Marcelli*nus*, *Steph*ani papæ, Leodeg*ar*ii, and *E*ligii. Alcuin wrote several letters, cir. 797–8 (*Epp.* 76, 82, 84, 86), and six *Problemata*, *de Saltu lunae.*

Locus saltus (*secundum Romanos*) is marked in some of the Kalendars printed by Hampson (*Medi Aevi Kal.* i. 428, 430, 432, 459) and the twelfth-century Kalendar at Jesus Coll., Cambridge.

July 30–31	Nov. 24 or 25.
Sep. 24 (?)	Jan. 22.

'Luna facit saltum Quintilis luce suprema'

says Durandus, *Rat.* VIII. x. 5, i. e. on July 31.

ll. 154–5. Rule '*pro situatione*,' i. e. to teach what blank days are omitted after subtracting a golden number in the series of nineteen (see note on lines 130–4) in certain months because alternate lunar months are 'hollow' (*cavi*), i. e. consisting of twenty-nine days instead of thirty. The lines, being more correctly given thus

'Est sine *din* Febru.; sine *to* 'pril, Iunius, Augu.;
October sine *que*; *bo* vultque December abesse,'

are sufficient to state that there is no blank day before golden number xj. (*vnde*cim) in February; viij. (*oc*to) in [A]pril, June, or August; v. (*quin*que) in October, and ij. (*am*bo) in December. This will be seen in the left-hand margin of any Old Style Kalendar which marks the golden numbers. The 'hollow' lunar months of twenty-nine days are Feb. Apr. June, Aug. Oct. and December.

l. 156. '*Sex* [Forsan leg. '*Sed*'] *alie resident in fex* [leg. '*sex*'] *facte prope finem*.' The other (six) exceptions remain, made into six, in the latter months (July, &c.).

ll. 156–8. Compare the lines from the York Pye, *pro numero aureo*: 'Ternis. vn. din. nod. octo.' *&c.* Also the *Regula de eodem*: 'Fe. din. non dico. nec April to.' *&c.*, printed in *Directorium Sacerdotum* ii. 609, with Mr. Lunn's notes, on p. 610 (*din* = un*dec*im; *to* = oc*to* &c. &c., as explained in our note on line 153). Also compare the elucidation given by Durandus, *Rat. Div.* VIII. xi. 3, on the cryptic line—

'Mense brevis lunae *F*ebrus *e*st *a*rs *d*at *c*ito *g*an-*g*er.'

l. 158. 'Nos non debemus dicere *Un. din. nod.* sed *vn. nod. din.*: quia non est curandum quando luna primatur per alium numerum quam nouemdecim [i. e. '*nod.*']: quia tot accipimus iuncturas dicendo *vn. nod. din.*, sicut dicendo *vn. din. nod.*' Gloss. in *Bodl. Auct.* iv. Q. v. 50. (1488), &c.

ll. 159–64. To reckon the (lunar) epacts and golden numbers on the thumb of the left hand. Durandus speaks of this system in *Rationale Divinorum*, VIII. ix. 3. Divide the given year of our Lord by nineteen. Take the remainder and count it on the three joints of the thumb. If it ends up on the first joint, subtract one from the number (the previous remainder). If it ends upon the middle joint, add nine. If on the third joint, add nineteen. The result in each case will be the epact.

ll. 165–7. On the lunar '*regulares*' see Durandi *Rationale Divinorum*, VIII. viii. 2. He gives the line

'Dic *E. G.* bis, *I. K.* bis; et post manet ordo.'

The lunar year beginning in September, assign E = 5 for the regulars

of Sept. and Oct. Give $G = 7$ to Nov. and Dec., $I = 9$ to Jan. and Feb., $K = 10$ to March and April; and then '*manet ordo*,' i.e. May, June, July and August will go on without skipping over any number, with 11, 12, 13 and 14 for their respective lunar '*regulares*.'

ll. 168–71. Mensis: *Pynson*. 'Numerus variabilis datus mensi ad inueniendum etatem lune in principio cuius est regularis lunaris in quolibet anno . . . est numerus (xxx non excedens) qui iunctus cum epacta manifestat etatem lune cuiuslibet mensis anni, *&c*. Ad habendum originem regularium lunarium diuidendus est annus solaris per xii., quantum potest, et facta diuisione remanent quinque, ita quod quinque, sunt pro regulari lunari, vel primo mense, scilicet in Septembri, qui est primus mensis apud Egyptiacos.' *Almanach Ephemerides*, 1506–7.

ll. 172–5. In the nineteen years of the lunar cycle there are twelve 'common' years. The other seven are 'embolismal,' viz. the 3rd, 6th, 8th, 11th, 14th, 17th and 19th of the reformed kalendar. See Hampson, *Kal. Medii Aevi*, ii. 110. Durandus gives the memorial line for this:—

*C*ur *F*les *H*as *L*acrimas *O*diosum *Q*uaere *T*yrannum.

(*Rat. Div.* VIII. x. 2.)

ll. 176–8. The embolismal or intercalated lunations of thirty days (that of the last or nineteenth year of the Metonic Cycle being *apparently* of only twenty-nine days) were, and are, introduced to make Paschal Term occur not before March 21. In Old Style they came at the end of those years in the cycle which had the golden numbers ij. v. vij. x. xiij. xvj. and xviij. The 'common' year has twelve new moons, but the 'embolismal' has an uneven number, thirteen. An 'uneven' lunar month is the *mensis cavus* reckoned as twenty-nine days. (See note on lines 154–5.) Durandus, *Rat. Div.* VIII. vii, says that Feb., April, &c., are called the *even* months because they count by even numbers from January.

ll. 179–81. This memorial line is given in the York Pye[1] in the following form:—

'*M*obilis *i*bo *c*ifos *a*ce *l*iber *h*abeto *c*oeuum.'

The initials M. i. c. a. l. h. c. answer to the numbers 12. 9. 3. 1. 11. 8. 3. both of the year's alphabet, and of the *lunations* in the seven embolismal years of the metonic cycle, viz. those noted on lines 172–5. From line 181,

'Prima dabit *mensem*, monstrabit et altera sedem,'

we learn that each word stands for an embolismal lunation in one of the seven embolismal months. The initial letters, *M. I.*, &c., show in

[1] See *Extracta de Computo*, from the *Pica Ebor*, or York *Directorium*, 1509–10, printed in appendix vi. to my Sarum *Directorium Sacerdotum* (H. Bradshaw Soc.), ii. p. 636.

which month of the year in question the embolismal month will be. See Durandus, *Rationale*, VIII. x. 3, who gives a different line with somewhat different import ('*E*' and '*M*odo' giving us 5 and 12 instead of 9 and 1).

'Mobilis *E*t Christum *M*odo Liber Habeto Coeuum.'

ll. 182–92. The '*claves terminorum festorum mobilium*' are 19 in number, and here run (at intervals) between 11 and 40. The numbers here stated are 25, 13, 30, 19, 7, to be adapted to the five fingers (*pol*[*lex*, *in*[*dex*], *medius*, *medi*[*cus*], and *minimus*). The rule seems to be—

'Ascertain the golden number of your year. Look above that number for the *clavis*. Then find the word clavis of the movable feast, as it is set in the kalendar, and count down from it as many days as the numeral which you found in your *tabula clavium*. Then the nearest Sunday after that point will be the Sunday for the required feast.'

ll. 185–6. See the explanation of these lines by Durandus, *Rat. Div.* VIII. xii. 2.

ll. 190–1. If you want to find Septuagesima or Quadragesima in a leap-year, you must add a unit to the *clavis* which you ascertain; and if this brings you to Feb. 24, then you must subtract one.

ll. 197–8. These lines appear thus (less metrically) in the Sarum *Manuale*, 1523[1]. 'Primula *G.* Iani, supremaque; *G.*-que secunda Martis; et Aprilis *G.* tertia, *G.*-que secunda.'

They imply that the

first Sunday letter	*G.*	in Jan.	(Jan. 7)	gives	*Claves Septuagesimae*
last „	„	*G.* in „	(Jan. 28)	„	*Claves Quadragesimae*
second „	„	*G.* in March	(Mar. 11)	gives	*Claves Paschae*
third „	„	*G.* in April	(Apr. 15)	gives	*Claves Rogationum*
last „	„	*G.* „ „	(Apr. 29)	„	*Claves Pentecostes.*

ll. 199–203. The earliest date for

Sep*tuagesima*, Qua*dragesima*, Pa*scha*, R*ogationum*, Pen*tecostes* is on St. Pris*ca*. 'Fe*bru*' cras Be*n*edicti cras Mar*ci* Nic*ol*ai transl.
cras Jan. 18. Feb. 8. Mar. 21. Apr. 26. May 10.
(see line 96).

In Harl. 955 the regula pro festis ends 'Pris.-bru. ne -ci. Gor. dato sedem.'

This shows first that in our Oxford line 'no,' which puzzled me, may be a misprint for 'ne,' as 'Be-*ne*-dicti' represents March 20–22 in our 106th line. Secondly, the fact that the *Kalendar of Shepeherdes*, 1506 (iii. 16), reads 'Io. latin. nic. *gor*[gonii]' where our Oxford book

[1] Durandus has another version (*Rationale Divinorum*, VIII. xii. 3).

has (for May 6–10) 'Io. beuerlac*en*,' illustrates those 'variations of use' to which reference was made in lines 119–23, above.

ll. 200–2. '*Radix indicis*' is the bottom joint (within the palm) of the forefinger. '*Domini lux*,' &c. The Sunday following will be the festival required.

ll. 203–6. Easter cannot fall earlier than March 22, nor later than April 25. St. Matthias Day is on the second (intercalated) F. vi Kal. Mart. (*bis-sext*) in a leap-year; and, if that be a Saturday, it is transferred to Monday. This rule is given in the Sarum Pye under 2 *G*, though not under 1 *G*. (See *Direct. Sacerd.* ii. 494, 506.)

ll. 207–11. 'Quilibet *A*. dat vnam ebdomadam, et conuertendo dies non debemus computare *A*. indicis, quia est ebdomada . . . Quelibet iunctura non tacta retro *A*. indicis, nisi tangamus *A*. indicis *mouet*, i. e. remouet, vnam diem. Et nota quod iuncture pollicis non computa*n*tur hic . . . Ista littera A. indicis in subungula eius dat *ebdomadas* (septimanas) pro festis mobilibus a natiuitate Domini, i. e. ostendit nobis distantiam a Nat. Dom. vsque ad festa mobilia, quia iiij. pro Septuagesima, deinde vii. pro Quadragesima, tridecim pro Pascha, et xviii. pro Rogationibus, et xx. pro Penthecoste, *queque littera tacta* per situationem post illas ebdomadas dat vnum diem, i.e. tot dies debemus addere cum predictis ebdomadis quot sunt iuncture ab indicis vsque ad dominicam sequentem numerum aureum.' *Pynson.*

ll. 213–15. From Whitsunday to St. John. 'Debemus ponere sex ebdomadas supra *G*. indicis, postea debemus inuenire festum mobile post aureum numerum anni de quo querimus, et quot erunt iuncture vsque ad festum mobile, tot dies habemus remouere ab aliis vi. ebdomadis: si vero festum sit citra *G*. indicis, tot debemus addere dies cum illis sex ebdomadis, quot sunt iuncture, citra *G*. indicis, et sic ista regula contraria est regule precedenti.' *Pynson.*

ll. 215–21. 'Nota quod xxix ebdomade possunt esse a pentecoste vsque ad aduentum Domini, et non plures, sed bene pauciores. Si penthecostes sit prope festum B. Iohannis bapt. tunc sunt pauciores septimane a penthecoste vsque ad Aduentum Domini, vnde semper a Nat. B. Io. Bapt. sunt: xxii. septimane cum .V. diebus . . . xxix. ebdomade volunt poni supra *A*. indicis; sed quelibet *B*. ab illa *A*. vsque ad festum mobile remouet vnam septimanam, non curando de diebus. *Pynson.*

ll. 222–7. The four seasons, spring, summer, &c., are thus said to begin on St. Peter's Chair (Feb. 22), St. Urban (May 25), Symphorian (Aug. 22), and St. Clement (Nov. 23), respectively. This is more concisely expressed in the old lines—

'Dat Clemens[1] *hyemem*: dat Petrus *ver*, cathedratus:
Estuat Vrbanus: *autumnat* Bartholomeus.'

(St. 'Bartholomew, Brings the cold dew,' on Aug. 24, not the 22nd according to this version.)

ll. 228–30. The last of these lines for Ember weeks, the '*quattuor tempora*' or '*angariae*' as they are here called, as Bede had called them[2], from the service of a messenger or ἄγγαρος, is unsatisfactory as it omits the week which follows Ash Wednesday (properly designated by '*Cineres*' in the previous couplet). '*Pen.*', or '*carismata dya*,' indicates the pentecostal or Whitsun ember week, preparatively to the Trinity ordinations. *Cru*(*x*) and *Luci*(*a*) give Holy Cross day (the Exaltation, Sept. 14), and St. Lucy's day (Dec. 13) which regulate the other 'church quarter days,' as Abp. Benson used to call the Ember days. Another version is:—

Post Cineres, Pneuma, post Crucem, postque Lucyam
Mercurii, Veneris, Sabbato, ieiunia fiant.'

Durandus says:—

'Vult Crux, Lucia, cineres, charismata dia,
Vt det vota pia, quarta sequens feria.'

Rat. Divin. VIII. iii. 22.

'After bran, pen, cro, lucy, the embrynge dayes is set for every man to fast.' *Kalendar of Shepeherdes* (iii. 15).

We have explained '*bran*[*dones*]' on p. 156, above. See also our footnote on ll. 254–6, below.

ll. 230–33. Days of Fasting are Christmas Eve, Whitsun Eve, St. John's Eve, and the Vigils of St. John and the Assumption. Also those of the Letania Maior (St. Mark's), SS. Peter, Andrew, Paul, Simon and Jude, and Matthew.

ll. 235–7. The *dies aegri* or *aegyptiaci* are unlucky days (according

[1] Du Cange reads '*Elizabet* hyemem,' i.e. Nov. 19. Durandus gives a rather different version:—

'Festum Clementis hyemis caput est orientis.
Cedit hyems retro, cathedrato Symone Petro.
Ver fugat Vrbanus: Aestatem, Symphorianus.
Id tibi quod restat Autumni tempora praestat.'

Rationale Divinorum, VIII. iii. 21.

[2] Bedae *Opera*, i. 266 (fol. *Basil.* 1563). 'Angariae were carriages drawn by post-horses; or obligations to provide such horses' (Hampson, *Kal. Medii Aevi*, ii. 14). Mabillon (*Iter Germanicum*) says that the Germans paid their taxes (which were similarly obligatory) quarterly, and accordingly gave the name '*angariae*' to the quarterly ember days, when the taxes were due. (*Veterum Analecta*, p. 14.) Cf. *Synod. Wigorn.*, A.D. 1240. Spelman's *Concilia*, ii. 259.

to the wisdom of the Egyptians)[1]. There are two in each month (so that there are twelve words, reading '*ab*ies' for 'ab eis' in the memorial distich), one counted from the beginning and one from the end of the month, specified in the familiar lines:—

'*Prima* dies mensis, et *septima* truncat ut ensis,' &c.

frequently prefixed to Januarius, &c., in old kalendars[2]. '*Septima*' here indicates January 25, i.e. the seventh day *reckoning upwards* from Jan. 31. In our distich the first word '*Au*gurio' does duty for the line just quoted, for the first month, January, *a* and *g* being respectively the 1st and the 7th letter.

Each month-word is so constructed as to contain two syllables (at least), and the first letter of each of the two syllables is given its numerical value. *A*u-*G*urio thus indicates the first day from the beginning and the seventh day from the end of the first month, which were supposed to be avoided as unlucky for blood-letting, &c. In like manner, for February, '*De*-*C*ies' (or *Di*-*C*es) indicates the number 4 (from the beginning) and 3 from the end of that month, as the line runs: '*Quarta* subit mortem: prosternit *tercia* fortem.' And so with the rest, as I have explained in *Directorium Sacerdotum*, ii. 621–3. With the *Computus* of 1523 it would be better to read '*Iu*-*m*ine' (for '*no*mine') as answering to '*Denus* et undenus est mortis vulnere plenus' in April. ('*ab*ies' is better than '*a*b *e*is' for August, as it is undesirable to devote two words to one month.) The Computus of 1523, &c., reads '*f*er-*c*ula' (which is wrong) for November. Durandus gives '*ex*-*c*ute'; but our '*es*-*c*ula' amounts to the same result.

l. 238. 'Omnibus in reliquis,' &c., i. e. never drop your *h*'s except in this reckoning of letters for numerals, where *a*–*g* = 1–7; *i*, *k*, *l*, *m*, *n* = 8–12; *o*, *p*, *q* = 13, 14, 15. The entire alphabet would not supply sufficient numerating letters for a month of thirty days or so, but this device of counting from each end enables us to make shift with fifteen letters (the sixteenth day of a thirty-one-day month being, happily, never unlucky), and the system has the advantage of corresponding with the retrograde counting in the latter part of the monthly lines, 'Prima dies mensis,' &c. The result given is that the *Dies aegri* are Jan. 1 and 25; Feb. 4 and 26; Mar. 1 and 28; Apr. 10 and 20; May 3 and 25; June 10 and 16; July 13 and 22; Aug. 1 and 30; Sept. 3 and 21; Oct. 2 and 22; Nov. 5 and 28; and Dec. 7 and 22.

[1] One interpretation tells us that the Plagues of Egypt (of which we read, however, of only nine or ten; i. e. nine *strokes*, and one concluding *judgement*) fell upon, or were connected with, these twenty-four 'bad' days. See our subsequent observations. As to the unlucky *hours*, see our note on lines 239–40, below.

[2] See (e. g.) pp. 46, 68.

ll. 239–40. Following the hint to discard '*H*,' and making a two-fold alphabet of a decad apiece (*A–G*, *I*, *K*, *L* = 1–7, 8, 9, 10; and *M–X* = 1–10), by using only two letters near the beginning of each word in the memorial couplet, I get a series of numerals so nearly approaching the tenor of the lines at the *bottom* of the months in the *Missale Romanum* of 1474 ('*Prima* parit bellum: sed *quinta* dat hora flagellum,' &c.), that I have little doubt that our couplet indicates unlucky *hours* in the *dies Egyptiaci*. They seem to be as follows: in *Jan.* 1, 5; *Feb.* 8, 10; *Mar.* 1, 2; *Apr.* 1 (?); *May* 6, 10; *June* (?), 4; *July* (?); *Aug.* 1, 7; *Sept.* 3, 4; *Oct.* 5 (?); *Nov.* (?), 4; *Dec.* 1, 6.

ll. 239–40. '*M*en*f*alus *ill*ud h*ab*et,' &c. These lines (as Pynson explains) contain twelve words, one for each month. The *first* letter of each word indicates the hour in which God sent a plague upon the Egyptians, in the first half of the month. The first letter of the second syllable of the same word shows the hour in which God sent the plague in the end of the month. Thus the word '*M*en-*f*alus' gives the twelfth and sixth letters of the alphabet to show that it was in the *twelfth* hour of one day (Jan. 1, as we know from '*Prima* dies mensis,' or from the word '*A*u-*g*urio'), and in the sixth hour of a day late in the month (viz. the seventh from the end: 'septima truncat vt ensem, or '*g*urio). And so on. These lines imply that there were twenty-four plagues of Egypt. The Jewish Rabbis reckon that there were forty or fifty plagues in Egypt, and two hundred at the Red Sea, as they multiply each of the Ten Plagues by four or five, because the Everlasting (Blessed is He) sent upon them four (or five) chastisements with each of the ten plagues, viz. his anger (and wrath), indignation, and trouble, and sent evil angels among them. (*Psalm* lxxviii. 49, 50.) Also they observe that the *hand* (*Exod.* xiv. 31) is equivalent to five times the *finger* of God (*Exod.* viii. 19). See *Service for the Two Nights of Passover*, 8vo, 1832–3, p. 15. (Ashkenazic Ritual, *Haggadah*.)

Pynson hereupon says: 'Quod autem sint .x. plage principales patet per hos versus:—

> Prima rubens vnda: ranarum plaga secunda.
> Inde culex tristis: punisca notantur in[1] istis.
> Quinta pecus sternit, sed viscera sexta crepauit[2].
> Inde subit grando: post brucus dente nephando
> Nona tegit solem: paruam tegit vltima prolem.'
>
> *Directorium Sacerdotum*, ii. 636.

[1] 'post musca nociuior istis': MS. Arund. 507.

[2] 'strauit: vesicam sexta parauit.' *id.*

ll. 241–5. The York Pye of 1509–10 defines the *Indiction* as 'a space of fifteen years, or three lustra, devised by the Romans,' and adds the lines:—

Per te quinque solet indiccio tota notari.
Ter quinos Domini (quotiens potis) aufer ab annis.
Quod, tribus adiunctis, manet est indiccio presens.

Similarly Durandus in *Rat. Divin.* VIII. v. 9 gives the lines:—

Si tribus adiunctis Domini diuiseris annos,
Per te, quinque, datur indictio certificata.

'To find the Indiction, add 3 to the numeral of the year in question. Divide by 15, and the remainder is the Indiction.' The Imperial Indiction (formerly noted in this country) began on Sept. 24, viz. '4 + 3 days before October 1,' as the Latin line says. Pynson explains that the indiction was a period of fifteen years, or three *lustra*, devised by the Romans so as to tax the subjects of the empire at the end of each *lustrum* for these several purposes: (1) to pay for armour, (2) for paying troops, and (3) to replenish the public treasury. Our Lord's Nativity took place three years after the beginning of an Indiction. 'Indictio renouatur singulis annis .vii. diebus ("quattuor et tribus") ante Octobrem, h. e. 24 Sept.'

l. 243. 'Dant centum gentos.' Si diuiseris annos ab incarnatione Domini per .xv., adiunges iii. annos his predictis, inditio, i. e. illud spacium temporis sit presens. De mille [annis] diuisis per .xv., remanent .x.; et ex centum, diuisis per .xv., remanent *gentes*, hoc est, decem. *Pynson.* (I suppose the form *gentos*, or *gentes*, was deduced from 'vi-ginti,' 'tri-ginta,' &c.)

ll. 246–53. The '*littera tabularis*.' For the understanding of the kalendar 'the Mayster Sheparde,' next to the golden number and Sunday letter, mentions as requisite 'the letter tabuler in the whiche lyeth all the chefe knowledge of this kalender.

'For the whiche letter and noumber, to vnderstonde that that they wolde, whether it be past or to come, ye shall put 3 fygures after the kalender, of the whiche the fyrste shall shewe the valure and declaracyon of the two other.

'And it is to be vnderstande that in foure yeres there is one bysext, the whiche hath one daye more then the other; and also, as two Latters Dominycals [i. e. Sunday letters] sygned in one of the foresayde fygures and chaunges the letter daye of saynt mathewe [*read* 'Mathye'], as the whiche vigyll is put with the day vpon the one letter by hymselfe.' *Kalender of the Shepeherdes*, iii. 13. The 'exposycyon, valour and sygnyficacyon of the letters of the tabular fygure' is

printed as a table on p. 33, and 'the fygure to fynde the lettre tabulare,' on p. 34 of the third part (i. e. the text of 1506) of the book just mentioned. In the former there are thirty-five lines to the table (as there are thirty-five sections in the Pye, or thirty-five days on which Easter may fall in five weeks from March 22 to April 25). The first column consists of an italic series of Sunday letters recurring (starting, and ending likewise, with *D*). The next column consists of a series of '*Tabuler lettres*,' viz. the black alphabet from ƀ to ꝟ, followed by a to r, perhaps intended to be metrical. The rest of the table shows on what day certain movable feasts fall, the intervals between them, and the day of the week on which Christmas Day will occur.

l. 250. 'Terminat in *.q.*' The 'tabular letters' are continued (but only to the extent of three columns) one line further to *d.* r. xxij. in the *Kalendar of Shepeherds* (iii. 33). But as this line (the thirty-sixth) is not carried through, this also may be said to 'end up with *q*' (not *r*).

ll. 254–6. In the second column these 'tabular letters' mark octaves (or weeks), b–n–v–*g*–*o*. (*p* and *q* follow in this second, or rubricated, alphabet to conclude the table, unless *r* be included.) The former, or black, alphabet ends with ꝟ (x, ꝯ, ꝛ being discarded), and is followed by *a* of the 'second' (or *red*) alphabet.

But why does 'b' at the outset of the column of tabular letters 'give six weeks'?

'Hic docet auctor valorem alphabetorum, dicens quod *B.* primi allphabeti est littera tabularis: habemus in illo anno vi. *ebdomadas* et iii dies inter natiuitatem Domini et brandones[1], quando *F. septem*, quando *N. octo*, quando *U nouem*, et iste litere sunt primi alphabeti; quando *G. secunda*, i. e. littera *G.* secundi alphabeti est littera tabularis, habemus x., quando *O*, xi [ebdomadas]. Et sic habemus litteras principales tabulares, quarum quattuor sunt primi alphabeti, scilicet *B. F. N.* et *U*, et due secundi, viz. *G.* et O. Alie autem littere, sequentes istas litteras principales, addunt tot dies quot sunt littere post litteram principalem: quando aliqua littera non principalis est tabularis, tunc sunt tot septimane a natiuitate Domini vsque ad

[1] *brandones*: lit. torches. The early days of *Lent* were so called, because boys used then to go about with torches. See *Ducange*, sub voc., and cf. E. K. Chambers, *Mediaeval Stage* (1903), i. 302 *n.*, 327, 373. (*Roi des Braies*, at Laon. But this last was not in Lent.) Mr. J. G. Nall noted the word *brandon* = a wisp of straw, as found in use in Norfolk (in the neighbourhood of Great Yarmouth and Lowestoft), 1866. But it seems to be obsolete. *Engl. Dialect Dict.*, sub vocibus '*Brand*' and '*Brandon*.'

quadragesimam, quot erunt si littera principalis precedens illam minus principalem esset tabularis cum tot diebus quot sunt ab illa littera principali precedente vsque ad litteram tabularem, tamen in *anno bissextili* debet *superaddi vna dies* propter bissextum.' (Pynson's *Almanach Ephemerides*, 1506–7, fo. 35.)

l. 255. 'Predictis *O. dabit*, i. e. addet, *vnam* ebdomadam, *B.* addidit .iii. dies initiales *ebdomadis*, i. e. cum ipsis ebdomada *queque littera sequens* addidit i. diem premissis, i. e. cum predictis *vna dies vult superaddi* anno bissextili' (*id.* fo. 35^b).

Preliminary Note to the Ancient Kalendar of Paris.

In the following passage Ant. Wood points out the connexion between the Oxford Kalendar and that of Paris:—

'Hearing and Reading used then (when this form[1] was prescribed) to be on festival days, which our antiquated statutes seldom admit, as the ancient Calendars before them direct; wherein the days of the year are distinguished by *Le*, and *non Le*, *dis* and *non dis*, and *le. fe.* that is "*dies legibiles* and *non legibiles*, *disputabiles* and *non disputabiles*, and *dies legibiles festinanter*." And as I have observed *Le* and *dis* days seldom or never point to festival days, because that those were appointed for uses of religion and recreation. But howsoever it was, the aforesaid form of hearing, admits and numbers festival days, which argues that that way is very ancient, as indeed it is, and if I mistake not, had its original from the University of Paris, divers of whose modes in Reading and Hearing we formerly followed.'—Ant. Wood, *The Hist. and Antiquities of the University of Oxford*, ed. J. Gutch, Oxon. 4°, 1792, i. p. 58.

'Because of the more commodious ordering of Lectures now present, the University thought it necessary, to take away the difference of *Le* and *non Le* (Vide *Corpus Stat. Univ. Oxon.* 4^to^, ad finem Praefationis) "dierum vero *Dis* et *Non Dis*. discrimen iam olim in usu esse desiit (preterquam quoad disputationes quodlibeticas)" supervacuum fere videbatur, aliquot paginas onerare Calendario κατὰ πλάτος expanso; Sufficere igitur visum est, dies *non Dis*. qui in singulis Terminis occurrunt in sequenti tabella καθ' ὁμάδα exhibere.

Termino:

Michaelis	Octob. 12, 17, 27, 31; Novemb. 5, 7, 10, 15, 19; Decembris 5.
Hilarii	Ianuar. 19, 24; Febr. 1, 2, 21, 23, 27; Mart. 6, 11, 16, 19, 24; Aprilis 3.
Paschatis	Apr. 3, 22, 24, 28, 30; Maii 2, 5, 14, 18, 23; Iunii 7.
Trinitatis	Maii 23; Iun. 7, 10, 15, 23, 28; Iulii 1.

'I find certain Oxford Scholars desire Vacancy about the beginning

[1] This form:—the Form of hearing books in Arts, e. g. *Liber Ethicorum*, for four whole months, numbering the festival days . . . . . *Algorismus*, *Sphera*, *Compotus*, eight days a-piece, &c. &c. See above, pp. 18, 27, 33-4.

of Hen. III. in these Rythmes following (Inter Carmina Mich. Cornubiensis sive Blauncpaine, Poetae Oxon. temp. Hen. III, MS.)[1].

O doctrinis vir praeclare, Cuius census[2] tanquam mare Redundat in medium:
Nihil posco singulare, Sed adducor explicare Voces unus omnium.
Omnes tuae potestati Sumus ultro subiugati, Nec verentes alium,
Sed iam diu fatigati Non valemus ultra pati Scholas et ieiunium.
Non est ergo rationis Quod iam dudum non imponis Lectori silentium;
Passos iugum Pharaonis, Festum Resurrectionis Invitat ad gaudium.
Quod diffundor in sermones Tot allegans rationes Pro pace Scholarium:
Ut suspendas Lectiones Et ad tempus nobis dones Quiescendi spatium.
Ergo cleri flos divine, Respirare parum sine Quos vexavit studium,
Ne iam tuae disciplinae Nobis fiant displicinae[3] Vergentes in taedium. Amen.

'Which Rythmes, with the title going before them[4] (which I have omitted) doth evidently shew, that Festival days were not free from Exercise, as indeed they were, not only then (temp. Hen. III) but in the reigns of Edw. I and II; for, as our old books (B. fol. 57, 74; C. fol. 18 &c. et in D. fol. 8, &c.) shew, not only Lectures, but Congregations, were on those days performed and solemnised.'—*Hist. and Antiq. of Univ. Oxon.*, Wood-Gutch, 4°, 1792, II. ii. 815–17.

'In one of the University Calendars (which I suppose is ancient) I find in the time of Vacation *Le* and *Non Le* days, and after the cessation of the Regent Masters *Le Fe.* often to occur; but such Readings, especially in Divinity relating to the reading "*Biblium† biblice*" did not go *pro forma.* (Ut videtur in *B*, fol. 46 *b.*)'—*Hist.* &c. Wood-Gutch, II. ii. 817.

[1] Michael Blaunpayn, surnamed 'the Cornishman' or 'the Englishman,' a student, perhaps at Oxford, or, as C. L. Kingsford (*Dict. Nat. Biog.* xxxvii. 326) thinks more probable, at Cambridge, and Paris, flourished about 1250. See, under '*Iohannes* Cornubiensis,' Tanner, *Bibl.* p. 432 *n.* He is said to have been Dean of Utrecht. The poem on the removal of the Cathedral Church from Old Sarum to Salisbury, ascribed by its recent editor, Mr. A. R. Malden, to Henry of Avranches, has been sometimes attributed to Blaunpayn. His '*Versus* contra *H. Abrincensem*' ('Archipoeta vide: quod non sit cura tibi de') are found in MS. Bodl. O. C. 3041, and Camb. Univ. Ff. vi. 13, and elsewhere.

[2] sensus: *Hist. et Antiq. Oxon.* (latine), ed. 1674; ii. 29. Cf. 3 *Regum*, iv. 29.

[3] *disciplinae*: ed. Gutch; *displicinae* (melius) ed. lat. fol. 1674. *loc. cit.*

[4] There is *no title* in MS. Cotton. Vesp. D. 5. See Additional Note.

KALENDAR OF THE UNIVERSITY OF PARIS

FOURTEENTH TO SIXTEENTH CENTURY

KALENDARIUM AD USUM UNIVERSITATIS PARISIENSIS

THE fourteenth-century kalendar of the University of Paris has been edited by Denifle and Chatelain in *Chartularium Univ. Parisiensis*, vol. ii (appendix), pp. 709–16, in 1891. The text is that of the kalendar of the 'Picard Nation' of students from the fourteenth-century MS. of Bibl. S. Genovefae, E. i. 29. Later insertions (sixteenth century), marked by *italics*, are further noted (here) by the addition of '*saec.* 16.'

Notice also is taken of readings from the following MSS.:—

Bibliothèque Nationale, Paris, Lat. 12461, *saec.* xiv *exeuntis*.

Bibliothèque Nationale, Paris, Lat. 4831, ante ann. 1452, '*BN.*'

Arsenal MS. 1121, *saec.* xv = '*Anl.*'

Phillipps MS. 2863.

By kind permission of M. Chatelain, courteously obtained for us by M. L. Delisle, we are enabled to include this interesting document in our appendix by way of illustrating the origin of our English University kalendars[1].

[*Chartularium Universitatis Parisiensis*, edd. H. Denifle et Aemil. Chatelain. 4°. Paris, 1891. Vol. II. Appendix, pp. 709–16.]

[1] The editors of the Chartulary of Paris University refer to an edition of the text of the Paris Kalendar in *B. N.* Latin. 4831 which has appeared in Vallet de Viriville's *Hist. de l'Instruction publ.*, pp. 366–77. Also, to the Kalendar in the *Liber Rectoris* (Brit. Mus. MS. Add. 17304), which is not so full as the kalendar here reproduced.

KALENDARIUM AD USUM UNIVERSITATIS PARISIENSIS.

IANUARIUS.

Iani prima dies et septima fine timetur[1].

(Ianuarius habet dies XXXI, luna XXX^ta.)

1	A	Kal.	Circumcisio Domini.—Non legitur in aliqua Facultate.
2	B	iiii	Octava Sancti Stephani.
3	C	iii	Sancte Genovephe virginis.—Non legitur in theologia, nec in decretis: tamen legitur in aliis. ['Non legitur, quia scole sunt in parochia eius' (sc. S. Genov.) *Anl.*]
4	D	ii	
5	E	Nonas.	Hac die, que est vigilia Epiphanie, non legitur ultra terciam in vico Straminis[2], nec in nonis Nostre Domine in vico Brunelli[3].
6	F	viii	Epiphania Domini.—Non legitur in aliqua Facultate. ['Festum Alemanorum.' *BN.*]
7	G	vii	In crastinum [Epiphanie] in vico Brunelli non legitur; in aliis tamen legitur.
8	A	vi	Hac die reincipiunt ordinarie magistri in vico Straminis.
9	B	v	Hac die non legitur ultra terciam in vico Straminis propter reverentiam beati [Guillelmi].
10	C	iiii	Guillelmi Bituricensis archiepiscopi.—Non legitur in aliqua Facultate. ['Festum nacionis Francie.' *BN*[4].]
11	D	iii	Pauli primi heremite.—Non legitur in aliqua Facultate. Fit sermo in Augustinensibus eo die.
12	E	ii	
13	F	Idus.	Invencio sancti Firmini episcopi Ambianensis et martiris.—Non legitur in aliqua Facultate. ('*Electio procuratoris.*' Add. saec. 16.) ['Festum Ambianensium.' *BN.*]

[1] On the *Egyptian Days* see above, pp. 39, 46, 190. And compare Baehrens, *Poetae latini minores*, v. pp. 354, foll.

[2] *Vicus Straminis* (or *Stramineus*), 'Rue du Fouarre' in the Quartier Latin, in which stood the Arts-Schools, where the floors were strewed with straw. See Rashdall, *Univ. of Europe*, i. 342.

[3] *Vicus Brunelli*: the *Schola Decretorum* stood in the 'Clos Bruneau,' near 'Rue S. Jacques,' *Rashdall*, i. 401.

[4] The Four principal 'Nations' in the University were those of France (and Latin peoples), Picardy (and Low Countries), Normandy, and England (with which Germans, and Northern peoples were combined). There were other subdivisions, as the names of the special feasts (Alemannorum, Ambianensis, &c.) show.

14	G	xix	Nota quod die martis proxima post festum Epiphanie doctores decretorum reincipiunt legere in decretis, et continuare debent usque ad Vigiliam Palmarum.
15	A	xviii	
16	B	xvii	Mauri abbatis et confessoris.—Festive. Et non legitur in decretis: tamen legitur in decretalibus illa die.
17	C	xvi	Sancti Antonii abbatis et heremite.—Non legitur in vico Brunelli: legitur tamen in aliis. ['Festum Burgundorum. Burgundi solent supplicare.' *BN.*]
18	D	xv	Sol in Aquario.
19	E	xiv	
20	F	xiii	Fabiani et Sebastiani.—Non legitur in vico Brunelli; tamen legitur in aliis. ⟨Festive.⟩
21	G	xii	Agnetis virginis et martiris.—Festive. Et in die precedenti, festive.
22	A	xi	Vincentii levite et martiris.—Non legitur in aliqua Facultate.
23	B	x	
24	C	ix	
25	D	viii	Convercio sancti Pauli.—Non legitur in aliqua Facultate.
26	E	vii	Policarpi episcopi et martiris.—Festive.
27	F	vi	Iuliani episcopi et confessoris; et Iohannis Crisostomi.—Cursorie. Et non legitur in vico Brunelli; tamen legitur in aliis.
28	G	v	
29	A	iiii	
30	B	iii	
31	C	ii	

['In quocumque festo non legitur, in vigilia non disputatur.' *manu recentiori.*]

FEBRUARIUS.

At februi quarta est; precedit tertia finem.

(Februarius habet dies XXVIII, luna XXIX.)

1	D	Kal.	Hac die non legitur in aliqua Facultate ultra terciam, propter festum Purificacionis.
2	E	iiii	Purificacio beate Marie Virginis.—Eodem die fit sermo in Carmelitis.
3	F	iii	Blasii episcopi et martiris.—Non legitur in vico Brunelli. Legitur tamen in aliis. [Missa communis Uniuersitatis: *Anl.* 'Fit missa apud Predicatores pro animabus defunctorum Uniuersitatis.' *BN.*]

4	G	ii	In crastinum sancti Blasii, non legitur in vico Brunelli; sed illa die recuperatur crastinum Purificacionis.
5	A	Nonas.	Agathe virginis et martiris.—Festive.
6	B	viii	
7	C	vii	
8	D	vi	
9	E	v	
10	F	iiii	('*Continuatio procuratoris*,' insert. saec. 16.)
11	G	iii	Nota quod usque ad quintam feriam sequentem, non legitur ordinarie, sed cursorie in vico Straminis.
12	A	ii	
13	B	Idus.	Nota quod in die qua cantatur '*Esto mihi*' [Quinquages.] rector debet sermocinare in Iacobitis; et post eius sermonem legitur privilegium bejanorum[1] per unum bedellum: et postea fit sermo magnus.
14	C	xvi	
15	D	xv	Nota quod in die carnisprivii non legitur in vico Brunelli, nec in vico Straminis: tamen legitur in aliis. [Sol in pisces.]
16	E	xiiii	
17	F	xiii	Nota quod prima die Quadragesime [die Cinerum], non legitur in aliqua Facultate. Et eadem die de mane fit sermo in Cordigeris; sed non fit collatio ea die post prandium. [Sciendum est quod (non) legitur die carnisprivii non (*al.* 'nec') in die Cinerum: *Anl.* (et *Phil.*)]
18	G	xii	
19	A	xi	
20	B	x	
21	C	ix	
22	D	viii	Cathedra sancti Petri.—Non legitur in aliqua Facultate. Ver oritur.
23	E	vii	
24	F	vi	Mathie apostoli.—Non legitur. Eadem die est Dedicacio ecclesie Sancti Dionysii in Francia, et sunt ibi illa die magne indulgencie, et magnus concursus populi.
25	G	v	
26	A	iiii	
27	B	iii	
28	C	ii	Translacio sancti Augustini.—Non legitur in aliqua Facultate; et fit sermo in Augustinis.

['A die dominica ante carnisprivium vsque ad quintam feriam post, non legitur ordinarie.' *man. rec.*]

(*Chartular. Univ. Paris.* p. 710.)

[1] *Bejani*: freshmen were called in Paris (and in Scotland, &c.) by this name which means yellow-billed, unfledged birds, *becs-jaunes* (Rashdall, i. 288 *n*; ii. 628–36).

MARTIUS.

Martis prima necat, cuius de cuspide quarta est.

(Martius habet dies XXXI, luna XXX^{ta}.)

1	D	Kal.	Nota quod in omnibus sabbatis Quadragesime non legitur in aliqua Facultate post prandium, excepto in vico Brunelli. Et semper in predictis sabbatis in completorio fit collatio in Cordigeris.
2	E	vi	
3	F	v	
4	G	iiii	Nota quod bachalarii legentes de mane ordinarie, in vico Brunelli, debent in Quadragesima legere usquequo dimittitur pulsare pro primis in ecclesia cathedrali; et in omnibus aliis temporibus dimittunt statim quando incipiunt pulsari† pro primis in ecclesia cathedrali.
5	A	iii	
6	B	ii	
7	C	Nonas.	Thome de Aquino, Iacobite. Non legitur in aliqua Facultate. Eodem die fit sermo in Iacobitis.
8	D	viii	
9	E	vii	Nota quod bachalarii in decretis, qui legunt in nonis sancti Iacobi ante Quadragesimam et post, legunt in terciis per totam Quadragesimam; similiter faciunt legentes bibliam.
10	F	vi	('*Procuratoris electio.*' insert. saec. 16.')
11	G	v	
12	A	iiii	Gregorii pape et doctoris Ecclesie.—Non legitur in aliqua Facultate.
13	B	iii	
14	C	ii	
15	D	Idus.	
16	E	xvii	
17	F	xvi	
18	G	xv	Sol in Ariete.
19	A	xiiii	Nota quod ultima die legibili ordinarie ante festum Annunciacionis dominice, in vico Straminis, eodem die fit novus rector, et durat usque ad Vigiliam beati Iohannis Baptiste.
20	B	xiii	
21	C	xii	Benedicti abbatis.—Non legitur in theologia nec in decretis: tamen legitur in aliis; eodem die cursorie in vico Straminis.

22 D xi
23 E x Nota quod in Vigilia Annunciacionis dominice non legitur ultra terciam in vico Straminis, nec in vico Brunelli.
24 F ix
25 G viii Annunciacio dominica beate Marie.—Non legitur in aliqua Facultate.
26 A vii In crastino [Annunciationis] non legitur in vico Brunelli: tamen legitur in omnibus aliis.
27 B vi Nota quod in die iovis albi, in die beati Veneris, et in Vigilia Pasche [*i. e.* tres dies ante Pascha], semper fit sermo in Cordigeriis post prandium, sed non ante.
28 C v
29 D iiii Nota quod in Augustinensibus, in die beati Veneris [Parasceve], de mane fit sermo in Lombardo, in Theutonico, in Gallico, una et eadem hora in tribus locis in illa domo.
30 E iii
31 F ii

Nota quod in Vigilia Palmarum, et in die mercurii proxima sequenti, in nonis Nostre Domine non legitur in vico Brunelli.

Item nota quod a IIII[ta] feria ante magnum Pascha usque ad diem iovis post idem festum, non legitur in aliqua Facultate.

['Notandum quod a die veneris ante Ramos palmarum in quo disputatur de *Quolibet*, non legitur ordinarie vsque ad diem martis post oct. Pasche.' *Anl.*—'Ultima die legibili ordinarie ante festum Annunciacionis B. Marie eligitur rector. A .vj. feria ante Ramos palmarum vsque [ad diem martis] post *Quasimodo*, non legitur ordinarie. Feria .vj. post Ramos non legitur.' *man. rec.*]

APRILIS.

Aprilis decima est; undena a fine terminetur [*l.* timetur] [1].

(Aprilis habet dies XXX, luna XXIX.)

(* *Chartular. Univ. Paris.*, p. 711)

1 G Kal. Nota quod doctores in decretis non legunt a Vigilia Pasche floride [dominicae in Ramis] usque ad diem martis post '*Quasimodo*' [dominicam in Albis].

[1] mina[tur]. *Hampson*, i. 425.

2	A	iiii	
3	B	iii	
4	C	ii	Sancti Ambrosii episcopi et confessoris, et Ecclesie doctoris.—Non legitur in aliqua Facultate.
5	D	Nonas.	
6	E	viii	
7	F	vii	('*Procuratoris continuatio.*' insert. saec. 16.)
8	G	vi	
9	A	v	
10	B	iiii	
11	C	iii	
12	D	ii	
13	E	Idus.	
14	F	xviii	
15	G	xvii	
16	A	xvi	
17	B	xv	Sol in Tauro. ['De translatione S. Ludovici regis fit festum die martis post festum Ascensionis Domini.' *Anl.*]
18	C	xiiii	
19	D	xiii	
20	E	xii	
21	F	xi	
22	G	x	Revelacio corporum sanctorum Dionisii sociorumque eius.—Eodem die sunt magne indulgencie in Sancto Dionisio.
23	A	ix	Georgii martiris. Festive. — Non legitur in vico Brunelli: tamen legitur in aliis Facultatibus.
24	B	viii	
25	C	vii	Marci evangeliste. — Letania maior. Non legitur alicubi.
26	D	vi	Dedicacio Sancte Capelle palacii regis Francie.—In illa die et per octavam sunt ibi magne indulgencie et magnus concursus populi.
27	E	v	
28	F	iiii	
29	G	iii	
30	A	ii	Petri Iacobite et martiris.—Non legitur in aliqua Facultate, excepto in vico Straminis, ubi tunc legitur cursorie. Et eodem die fit sermo in Iacobitis.
			['A festis Pasche et Penthecostes, usque ad .v. feriam post, non legitur. In Vigiliis Pasche, Ascensionis, Penthecostes, Trinitatis et Sacramenti, non legitur vltra terciam.' *man. rec.*]

MAIUS.

Tertius in maio lupus est, et septimus anguis.

(Maius habet dies XXXI, luna XXX^ta.)

1	B	Kal.	Philippi et Iacobi apostolorum.—Non legitur alicubi.
2	C	vi	
3	D	v	Invencio Sancte Crucis.—Non legitur alicubi.
4	E	iiii	
5	F	iii	('*Electio procuratoris.*' Insert. saec. 16.)
6	G	ii	Iohannis ante portam Latinam. Non legitur alicubi.
7	A	Nonas.	
8	B	viii	In Vigilia ante noctem sancti Nicolai non legitur ultra terciam in vico Straminis, nec in nonis Beate Marie in vico Brunelli.
9	C	vii	Translacio sancti Nicolai episcopi et confessoris.—Non legitur. Estatis initium. ['Fit missa facultatis.' *Anl.*]
10	D	vi	('*In crastino* [Translationis] *non legitur in vico Brunelli.*' Insert. saec. 16.)
11	E	v	
12	F	iiii	
13	G	iii	In Rogacionibus non disputatur in vico Straminis.
14	A	ii	In Vigilia Pasche, Ascencionis, Penthecostes et Trinitatis, non legitur ultra terciam in aliqua Facultate.
15	B	Idus.	In crastinum Ascencionis non legitur in vico Brunelli: tamen legitur in aliis.
16	C	xvii	
17	D	xvi	Nota quod a dominica qua cantatur '*Vocem iocunditatis*' [quinta post Pascha], usque in crastinum Sancte Trinitatis, non legitur in vico Straminis ordinarie, sed cursorie.
18	E	xv	Sol in Geminis.
19	F	xiiii	Yvonis confessoris de Britannia et advocati.—Non consuevit legi alicubi.
20	G	xiii	
21	A	xii	['Notandum quod a die veneris ante Penthecosten vsque ad diem martis post oct. ipsius festi Penthecostes non legitur ordinarie, nec doctoratur.' *Anl.*]
22	B	xi	
23	C	x	
24	D	ix	Translacio sancti Dominici.—Non legitur in theologia: tamen legitur in omnibus aliis.

25 E viii Translacio sancti Francisci.—Non legitur in theologia : tamen legitur in omnibus aliis.
26 F vii
27 G vi
28 A v Germani episcopi et confessoris Parisiensis.—Festive.
29 B iiii Nota quod doctores in decretis non legunt a Vigilia Penthecostes usque ad diem martis post festum Sancte Trinitatis.
30 C iii
31 D ii

Nota quod in die martis proxima post Ascencionem Domini, semper celebratur festum de Revelacione capitis *sancti Ludovici regis. Et in eadem die et per octabas sunt magne indulgencie in capella regia. Et illa die non consuevit legi in vico Brunelli; legitur tamen in aliis. (* *Chartular. Univ. Paris.*, p. 712)

['In Rogacionibus non disputatur. In crastino Ascencionis non legitur ordinarie. A .vj. feria ante Penthecosten vsque (in crastinum) post Trinitatem, non legitur ordinarie.' *man. rec.*]

IUNIUS.

Iunius in decimo quindenum a fine salutat.

(Iunius habet dies XXX, luna XXIX.)

1 E Kal.
2 F iiii
3 G iii In Vigilia Sancti Sacramenti non legitur in nonis Nostre Domine in vico Brunelli.
In die Sancti Sacramenti non legitur in aliqua Facultate.
Nota quod in crastino Sancti Sacramenti non legitur in vico Brunelli: legitur tamen in aliis.
4 A ii
5 B Nonas.
6 C viii
7 D vii
8 E vi
9 F v
10 G iiii
11 A iii Barnabe apostoli.—Non legitur in aliqua Facultate.
12 B ii

13	C	Idus.	Antonii Cordigeri.—Non legitur in theologia: legitur tamen in omnibus aliis.
14	D	xviii	
15	E	xvii	
16	F	xvi	
17	G	xv	Sol in Cancro.
18	A	xiiii	
19	B	xiii	Gervasii et Prothasii Fratrum et martirum.—Et non legitur in vico Brunelli; tamen legitur in aliis.
20	C	xii	
21	D	xi	
22	E	x	Nota quod semper in Vigilia beati Iohannis Baptiste, eligitur novus rector, et durat usque ad crastinum sancti Dionisii.
23	F	ix	In Vigilia non legitur ultra terciam in vico Straminis, nec in vico Brunelli propter Vigiliam.
24	G	viii	Nativitas beati Iohannis Baptiste.—Non legitur [in vico Brunelli; *Bibl. nat.*].
25	A	vii	Eligii Noviomensis episcopi.—Non legitur in vico Straminis, nec in vico Brunelli; in aliis tamen legitur.
26	B	vi	
27	C	v	
28	D	iiii	Vigilia apostolorum Petri et Pauli.—Non legitur in aliqua Facultate ultra terciam.
29	E	iii	Petri et Pauli.—Non legitur in aliqua Facultate.
30	F	ii	Commemoracio sancti Pauli.—Non legitur in vico Brunelli: tamen legitur in omnibus aliis. ('*Electio procuratoris.*' Add. saec. 16.)

Nota quod a Vigilia beatorum apostolorum Petri et Pauli non legitur in decretis per doctores ordinarie, nec in theologia per magistros, usque ad crastinum Sancte Crucis: tamen aliquociens in predicto tempore legitur extraordinarie in vico Brunelli per unum doctorem in decretis.

Item nota quod a Vigilia Apostolorum non legitur ordinarie in vico Straminis usque ad crastinum sancti Ludovici regis Francie.

['Sciendum est quod vacationes incipiunt a festo Apostolorum Petri et Pauli, et durant quantum videtur expedire magistris: quandoque ad festum S. Egidii (1 Sept.), quandoque plus.' *Anl.*—'Ultima die legibili ante festum B. Iohannis baptiste, eligitur rector. Ab vltima die legibili ante festum Petri et Pauli apostolorum vsque in crastinum B. Ludouici non legitur ordinarie. Et vltima die legibili predicta proclamantur cursus pro die legibili sequente.' *man. rec.*]

IULIUS.

Terdecimus Iulii decimo irruit [*l.* innuit] ante kalendas.

(Iulius habet dies XXXI, luna XXX^ta.)

1	G	Kal.	
2	A	vi	
3	B	v	
4	C	iiii	Translacio sancti Martini episcopi et confessoris.—Non legitur in vico Brunelli: tamen legitur in aliis.
5	D	iii	
6	E	ii	
7	F	Nonas.	
8	G	viii	
9	A	vii	
10	B	vi	
11	C	v	Translacio sancti Benedicti abbatis et confessoris.—Non legitur in theologia, nec in vico Brunelli: legitur tamen in aliis.
12	D	iiii	
13	E	iii	
14	F	ii	
15	G	Idus.	
16	A	xvii	
17	B	xvi	
18	C	xv	Arnulphi episcopi et martiris.—Sol in Leone.
19	D	xiiii	
20	E	xiii	
21	F	xii	Sancti Victoris martiris.—Festive.
22	G	xi	Marie Magdalene.—Non legitur in aliqua Facultate.
23	A	x	
24	B	ix	
25*	C	viii	Iacobi apostoli, Christophori et Cucufatis.—Non legitur in aliqua Facultate. (* *Chartular. Univ. Paris.*, p. 713)
26	D	vii	Beati Marcelli episcopi Parisiensis et confessoris.—Festive.
27	E	vi	
28	F	v	Beate Anne, matris Virginis Marie.—Non legitur in vico Brunelli: legitur tamen in aliis. ('*Continuatio procuratoris.*' Add. saec. 16.)
29	G	iiii	
30	A	iii	
31	B	ii	Germani episcopi Altissiodorensis et confessoris gloriosi.—Festive.

['In die S. Benedicti vndecima mensis (Iulii), sermo doctoralis, processio, et missa in Mathurinis.' *man. rec.*]

AUGUSTUS.

Augustum nepa prima necat; de fine secunda.

(Augustus habet dies XXXI, luna XXX^{ta}.)

1	C	Kal.	Petri ad vincula.—Non legitur in aliqua Facultate.
2	D	iiii	
3	E	iii	Invencio sancti Stephani prothomartiris.—Non legitur in aliqua Facultate.
4	F	ii	
5	G	Nonas.	Sancti Dominici Iacobite.—Non legitur in aliqua Facultate. Eodem die fit sermo in Iacobitis.
6	A	viii	Transfiguracio Domini.—Non legitur in theologia: legitur tamen in aliis.
7	B	vii	
8	C	vi	
9	D	v	Vigilia Laurencii.
10	E	iiii	Laurencii archidiaconi et martiris.—Non legitur alicubi.
11	F	iii	Corone Domini[1].—Non legitur in theologia: legitur tamen in omnibus aliis.
12	G	ii	
13	A	Idus.	
14	B	xix	Vigilia Assumpcionis Beate Marie.—Non legitur ultra terciam in vico Straminis nec in vico Brunelli.
15	C	xviii	Assumpcio Beate Marie Virginis.—Eodem die fit sermo in Carmelitis. ['Missa facultatis.' *Anl.*]
16	D	xvii	In crastinum [Assumpcionis] non legitur in vico Brunelli: tamen legitur in aliis.
17	E	xvi	
18	F	xv	[Sol in Virgine].
19	G	xiiii	Ludovici Marciliensis, Ordinis Minorum.—Non legitur in theologia nec in decretis; tamen legitur in omnibus aliis. Eodem die fit sermo in Cordigeris.
20	A	xiii	Bernardi abbatis.—Non legitur in aliqua Facultate. Eodem die fit sermo in Bernardinis.
21	B	xii	
22	C	xi	
23	D	x	
24	E	ix	Bartholomei apostoli.—Non legitur in aliqua Facultate.

[1] The *Festum Susceptionis S. Coronae Spineae Domini*, or 'Crown of St. Louis,' is kept on Aug. 4, according to the Paris rite.

25 F viii Ludovici regis Francie.—Non legitur in aliqua Facultate; et fit sermo in bursa Navarrensi. Illa die resumuntur lectiones ordinarie in vico Straminis. ('*Continuatio procuratoris*.' Add. saec. 16.)
26 G vii
27 A vi
28 B v Augustini episcopi et confessoris ac Ecclesie doctoris.—Non legitur: et fit sermo in Augustinens.
29 C iiii Decolacio sancti Iohannis Baptiste.—Non legitur in aliqua Facultate.
30 D iii
31 E ii

['Die quinta, sermo doctoralis apud Predicatores.
Die decima quinta, sermo doctoralis apud Carmelitas.
Die .xx.[a] sermo, processio, et missa, apud Bernardinos.
Die .xxv.[a] sermo doctoralis in collegio Nauarre[1].
Die .xxviii.[a] sermo apud Augustinenses.'—*man. rec.*]

SEPTEMBER.

Tertia septembris vulpis ferit a pede denam.

(September habet dies XXX, luna XXX[ta].)

1 F Kal. Egidii, Lupi et Firmini, confessoris et episcopi Ambianensis.—Non legitur in vico Straminis, nec in vico Brunelli: in aliis tamen legitur. ['Fit sermo.' *BN.*]
2 G iiii
3 A iii Ordinacio sancti Gregorii pape.—Festive.
4 B ii
5 C Nonas.
6 D viii
7 E vii Hac die non legitur ultra terciam in vico Straminis: nec in nonis Nostre Domine in vico Brunelli.
8 F vi Nativitas sancte Marie Virginis. Non legitur. ['Missa facultatis.' *Anl.* 'Sermo in Minoribus.' *BN.*]
9 G v In crastino [Nativitatis], festive. Et non legitur in vico Brunelli: legitur tamen in omnibus aliis.
10 A iiii
11 B iii

[1] The College of Navarre was founded near 'Rue Ste Geneviève' by Joan of Navarre in 1304. Some of the University sermons were preached there. Rashdall, *Univ. of Europe*, i. 402.

12	C	ii	
13	D	Idus.	['Nota quod a vigilia S. crucis non legitur per legentes de mane vsque ad crastinum S. Dyonisii (10 Oct.) propter vacationes.' *Anl.*]
14	E	xviii	Exaltacio Sancte Crucis. — Non legitur in aliqua Facultate.
15	F	xvii	In crastino [Exaltacionis], festive.
16	G	xvi	
17	A	xv	Sol in Libra.
18	B	xiiii	
19	C	xiii	
20	D	xii	Vigilia.
21	E	xi	Mathei apostoli et ewangeliste.—Non legitur in aliqua Facultate.
*22	F	x	Mauricii cum sociis suis.—Festive. Non legitur in decretis: legitur tamen in decretalibus. ('*Procurator eligitur.*' Add. saec. 16.)
23	G	ix	
24	A	viii	
25	B	vii	Firmini episcopi et martiris.—Festive.
26	C	vi	
27	D	v	Cosme et Damiani martirum.—Festive. Et non legitur in decretis in vico Brunelli: legitur tamen in decretalibus.
28	E	iiii	Nota quod ab hac die usque ad crastinum sancti Dionisii, non legitur in vico Brunelli aliqua hora.
29	F	iii	Michaelis archangeli. Non legitur in aliqua Facultate.
30	G	ii	Hieronimi presbiteri et doctoris Ecclesie. — Non legitur in aliqua Facultate. Eadem die consuevit rex ostendere sanctam crucem in palacio de mane, et Cordigeri tenentur ad horas dicendas in capella regia.

(* *Chartular. Univ. Paris.*, p. 714.)

Nota quod doctores in decretis non legunt a Vigilia beati Michael. usque ad diem martis proximam post festum Omnium Sanctorum.

['Notandum quod doctores incipiunt legere in paruo ordinario prima die legibili post festum Exaltacionis S. Crucis (post 14 Sept.), vel prout uidebitur facultati expedire.' *Phil.*]

OCTOBER.

Tercius octobris gladius decimum ordine nectit.

(October habet dies XXXI, luna XXIX.)

1	A	Kal.	Remigii archiepiscopi et confessoris. — Eodem die legitur cursorie in vico Straminis.
2	B	vi	Leodegarii episcopi et martiris.—Festive.
3	C	v	
4	D	iiii	Sancti Francisci confessoris. Eodem die non legitur in aliqua Facultate; et fit sermo in Cordigeris.
5	E	iii	
6	F	ii	
7	G	Nonas.	
8	A	viii	
9	B	vii	Dionisii, Rustici et Eleutherii martirum.—Non legitur in aliqua Facultate.
10	C	vi	In crastino sancti Dionisii eligitur novus rector, et durat usque ad primum *O*.
11	D	v	Illa die lectiones ordinarie reincipiuntur in vico Straminis.
12	E	iiii	
13	F	iii	
14	G	ii	
15	A	Idus.	
16	B	xvii	Dedicacio ecclesie Sancti Michaelis de monte Tumba. —Non legitur in vico Brunelli: legitur tamen in aliis.
17	C	xvi	
18	D	xv	Luce evangeliste. [Non legitur] in aliqua Facultate. Sol in Scorpione.
19	E	xiiii	
20	F	xiii	
21	G	xii	('*Continuatio procuratoris*.' Insert. saec. 16.)
22	A	xi	
23	B	x	Romani archiepiscopi Rothomagensis.—Non legitur in vico Straminis: tamen legitur in aliis. ['Festum Rothomag.' *BN*.]
24	C	ix	
25	D	viii	
26	E	vii	
27	F	vi	Vigilia.
28	G	v	Simonis et Iude apostolorum.—Non legitur in aliqua Facultate.

29 A iiii
30 B iii
31 C ii Quintini martiris. Vigilia Omnium Sanctorum.—Non legitur ultra terciam [in aliqua Facultate].

['Prima die legibili post festum Dionisij (ix. Oct.) eligitur rector. Et fit obitus (Io.) Buridani die sequenti.' *man. rec.*]

NOVEMBER.

Quinta novembris acus; vix tercia mansit in urna.

(November habet dies XXX, luna XXIX.)

1 D Kal. Festivitas Omnium Sanctorum.—Non legitur.
2 E iiii Commemoracio omnium fidelium defunctorum.—Non legitur. Eodem die fit sermo in Cordigeris.
Nota quod die Omnium Sanctorum rector debet sermocinare ante magnum sermonem; et immediate post sermonem rectoris legitur privilegium bejanorum[1] per unum bedellum; et postea fit magnus sermo.
3 F iii ['In crastino, missa per Uniuersitatem in S. Mathurino.' *Anl.*] ['In crastino Animarum fit anniuersarium Mag. Guillelmi Autissiodorensis. Festive.' *BN.*]
4 G ii
5 A Nonas.
6 B viii Leonardi confessoris.—Festive.
Nota quod die martis proxima post festum Omnium Sanct., doctores in decretis reincipiunt legere ordinarie in vico Brunelli. Et illa die non legitur aliqua hora in decretalibus.
7 C vii
8 D vi Maturini confessoris.—Eodem die cursorie legitur in vico Straminis.
9 E v
10 F iiii
11 G iii Martini episcopi et confessoris.—Non legitur in aliqua Facultate. ['In festo Martiñi yemalis sunt vigilie Mri Rob. de Serbona, et in crastino missa ab Uniuersitate in S. Mathurino.' *Anl.*]

[1] *Bejani.* See above, at Feb. 13, p. 200 *n.*

*12	A	ii	In crastino [Martini], non legitur in vico Brunelli: tamen legitur in omnibus aliis. ['Fit anniuersarium Mag. Ro. de Sorbona.' *BN.*] (* *Chartular. Univ. Paris.*, p. 715.)
13	B	Idus.	Bricii episcopi et confessoris.—Festive. ['*Anniversarium Roberti de Sorbona in Maturinis.*' Add. saec. 16.]
14	C	xviii	
15	D	xvii	
16	E	xvi	
17	F	xv	Sol in Sagittario.
18	G	xiiii	['*Eligitur procurator.*' Insert. saec. 16.]
19	A	xiii	Ista die non legitur in vico Straminis ultra terciam, propter diem sequentem; tamen legitur in aliis.
20	B	xii	Sancti Edemundi regis Anglie et martiris.—Non legitur in aliqua Facultate. ['Festum nacionis Anglicorum.' *BN.*]
21	C	xi	In crastino [Eadmundi] non legitur in vico Straminis: tamen legitur in omnibus aliis.
22	D	x	Cecilie virginis et martiris.—Festive.
23	E	ix	Clementis pape et martiris.—Non legitur in aliqua Facultate.
24	F	viii	Ista die non legitur ultra terciam in vico Straminis, nec in nonis Nostre Domine, propter festum beate Katherine.
25	G	vii	Katherine virginis et martiris.—Non legitur alicubi. ['Missa.' *Anl.*]
26	A	vi	In crastino [Katherine] non legitur in vico Straminis, nec in vico Brunelli; tamen legitur in omnibus aliis. ['Genouefa virg. de Miraculo ardencium[1]. Missa pro bone memorie Iohanne papa XXII. per Uniuersitatem celebranda in Iacobitis[2].' *Anl.* 'Non legitur pro crastino, sed fit missa apud Predicatores pro defunctis.' *BN.*]
27	B	v	
28	C	iiii	
29	D	iii	Vigilia.
30	E	ii	Andree apostoli.—Non legitur.

[1] The *Miraculum Ardentium* is dated A.D. 1131 in the Paris kalendar, and by Alban Butler, 1129. Many recovered from a burning fever when St. Geneveve's shrine was brought amongst them.

[2] Pope John XXII died Nov. 22, 1419. (John XXI *al.* XXII, on Dec. 4, 1334.)

DECEMBER.

Dat duodena cohors septem inde decemque decembris.

(December habet dies XXXI, luna XXIX.)

1	F	Kal.	Eligii episcopi et confessoris.—Non legitur in vico Straminis, nec in vico Brunelli: tamen legitur in aliis.
2	G	iiii	Octabe sancte Katherine.—Festive.
3	A	iii	
4	B	ii	Barbare virginis et martiris.—Festive.
5	C	Nonas.	Vigilia Nicholay.—Non legitur ultra terciam in vico Straminis, nec in nonis Nostre Domine in vico Brunelli.
6	D	viii	Nicholay episcopi et confessoris.—Non legitur. ['Missa facultatis.' *Anl.* 'Festum Picardorum.' *BN.*]
7	E	vii	In crastino [Nicholai] non legitur in vico Straminis, nec in vico Brunelli: tamen legitur in aliis. ['Missa in Iacobitis propter concepcionem B. Marie. Non legitur, et fit missa pro statu Uniuersitatis in Iacobitis a doctoribus (sub pena consueta) de B. Maria'.' *Anl.* 'Fiat missa apud Predicatores de Spiritu Sancto pro conseruatione studii.' *BN.*]
8	F	vi	Conceptio sancte Marie Virginis.—Non legitur in aliqua Facultate. ['Missa facultatis.' *Anl.*; 'Festum Normannorum.' *BN.*]
9	G	v	In crastino [Conceptionis] non legitur in vico Straminis, nec in vico Brunelli: legitur tamen in aliis.
10	A	iiii	
11	B	iii	
12	C	ii	Nota quod doctores in decretis non legunt a primo *O* usque ad diem martis proximam post octavam Epiphanie.
13	D	Idus.	Lucie virginis et Martiris.—Festive. ['Missa de *Rorate*.' *Anl.*]
14	E	xix	Nota quod a secundo *O*[1] usque ad crastinum Epiphanie non legitur ordinarie in vico Straminis.
15	F	xviii	['Notandum quod ab illo die quo cantatur *O Sapientia* non legitur ordinarie per doctores, vsque ad primam diem legibilem post Epiphaniam Domini, et a vigilia Natiuitatis Domini inclusiue vsque ad crastinum S. Thome martiris non legitur per bachalarios.' *Anl.*]

[1] '*O Adonay*' was the antiphon to *Magnificat* at evensong on Dec. 17, that on the previous evening being '*O Sapientia*,' at Paris as elsewhere in olden days, when the *O*'s were sung for eight consecutive evenings.

16	G	xvii	'*O Sapientia.*' Hic eligitur novus rector, et durat usque ad ultimum diem legibilem ordinarie in vico Straminis ante festum Annunciacionis dominice.
17	A	xvi	
18	B	xv	[Sol in Capricornu.]
19	C	xiiii	
20	D	xiii	Sancti Thome apostoli.—Non legitur.
21	E	xii	
22	F	xi	
23	G	x	Nota quod a Vigilia Natalis Domini usque ad crastinum sancti Thome archiepiscopi Cantuariensis et martiris, non legitur in aliqua Facultate.
24	A	ix	Vigilia Nativitatis Domini.—Non legitur ultra terciam in aliqua Facultate.
25	B	viii	Nativitas Domini nostri Ihesu Christi.—Non legitur.
26	C	vii	Sancti Stephani prothomartiris. ⟨Non legitur.⟩
27	D	vi	Iohannis apostoli et evangeliste. ⟨Non legitur.⟩
28	E	v	Sanctorum Innocentium. ⟨Non legitur.⟩
29	F	iiii	Sancti Thome archiepiscopi Cantuariensis et martiris ['Festum Anglicorum.' *BN.*] ⟨Non legitur.⟩
30	G	iii	
31	A	ii	Hac die non legitur in nonis Nostre Domine in vico Brunelli, propter reverenciam Circumcisionis.

['A secundo *O* vsque in crastinum crastini Epiphanie (*h. e.* vsque in .viij. Jan.) a lectionibus ordinarijs cessatur. Ultima die legibili ante dictas vacationes eligitur rector et proclamantur cursus.' *man. rec.*]

CAMBRIDGE UNIVERSITY KALENDAR

From the Senior Proctor's Book

(late fifteenth century)

Transcribed by Mr. Alfred Rogers, August, 1902

JANUARY.

KL Ianuarius

iii	A	v	N'[1]	Circumcisio dn̄i	non le
	b	iv	N'	Octa. Sc̄i Stephani	non le
xi	c	iij	N'	Octa. Sc̄i Iohannis	non le
	d	ij	N'	Octa. Innocentiū	non le
xix	e		Nōs		non le
viii	f	viij	Id'	Epiphania dn̄i	non le
	g	vij	Id'		
xvi	A	vi	Id'		
v	b	v	Id'		
	c	iv	Id'		nō dis.
xiii	d	iij	Id'	Relatio pueri de Egipto	non le.
ii	e	ij	Id'		nō dis.
	f		Idus	Sci Hylarii	nō le.
x	g	xix	KL	Februarii Resūpc̄ō. Missa p M' thoma de sc̄ō Botulpho	
	A	xviij	KL	Sc̄i Mauri abb	
xviii	b	xvij	KL	Sc̄i Marcelli ⟨epi⟩[2]	
vii	c	xvi	KL	Sc̄i Supplicii[3] epi	
	d	xv	KL	Sc̄e Prisse virg' ℂ Sol in aq̃rio	
xv	e	xiv	KL	Exequie do[4] Reed militis[5]	nō dis.
iv	f	xiij	KL	Sc̄i Fabiani et sebastiani	non le.
	g	xij	KL	Exeq[l]e Walt[h]i Neel & dn̄i Iohīs Whitborne	
xii	A	xi	KL	Sc̄i Vincentii	non le.
i	b	x	KL		
	c	ix	KL	Exeq[l]e dn̄i Will'mi Norwiceñ epi	nō dis.
ix	d	viij	KL	Conu[l]sio sc̄i Pauli	non le
	e	vij	KL		
xvii	f	vi	KL	Sc̄i Iuliani epi	
vi	g	v	KL	Sc̄e Agnetis scd'o	
	A	iv	KL		
xiv	b	iij	KL	Sc̄e Batildis regine	
iii	c	ij	KL		

[1] v. N'. :—The first day of each month is numbered in this kalendar back from the following nones, and not called the 'kalends.'

[2] 'epi' *is written in a later hand, over* 'pape' *erased.*

[3] *for* Sulpicij.

[4–5] Erased but readable.

FEBRUARY.

			KL Februarius		
	d	v	N'	Sc̄e Brigide v^{i}g'	nō dis.
xi	e	iv	N'	Purificacō sc̄e Marie	non le
xix	f	iij	N'	Sc̄i Blasii ep̄i	le fes
viii	g	ij	N'	Sc̄i Gilberti cōf. Exeq^{ie} M^{i} Ric̄i de lyng	non le
	A		Nōs	Sc̄e Agathe virg'	le fes
xvi	b	viij	Id'	Sc̄oȝ Uedasti et amandi ep̄oȝ	
v	c	vij	Id'		
	d	vi	Id'		
xiii	e	v	Id'		
ii	f	iv	Id'	Sc̄e Scolastice virg'	
	g	iij	Id'	Sc̄e Radegundis v̊irg.	
x	A	ij	Id'		nō dis
	b		Idus	Sc̄e Hermenilde v^{i}g'	non le
xviii	c	xvi	KL	Marcii Sc̄e ⟨sic⟩ Ualentini m̊r	
vii	d	xv	KL		
	e	xiv	KL	Sc̄e Iuliane virg'	
xv	f	xiij	KL		
iiii	g	xij	KL[1]		
	A	xi	KL		
xii	b	x	KL		
i	c	ix	KL		nō dis
	d	viij	KL	Cathedra sc̄i Petri	non le
ix	e	vij	KL	Exeq^{ie} M^{i} Will'mi de Blida & th̄oe duc' Excest'	n̄ d
	f	vi	KL	Sc̄i Mathie apl'i	non le
xvii	g	v	KL		
vi	A	iv	KL		
	b	iij	KL	Exeq^{ie} M^{i} Ric'i B̊ylingforth	nō dis
xiiii	c	ij	KL	Translacō Sc̄i Aug^{9i} magni	non le

[1] 'xij. Kal. Symonis episcopi.' *MS. Conv. Cai.* 141.

MARCH.

KL Marcius

iii	d	vij	N'	Scī Albini epī. Exeq^{le} .M^{i}. Will'mi de Gothm̃	nō dis.
	e	vi	N'	Scī Cedde epī	non le
xi	f	v	N'	Scī Wynewaldi	
	g	iv	N'		
xii	A	iij	N'		
viii	b	ij	N'	Exeq^{le} M^{i}. Iohīs de Derlūtoñ	nō dis.
	c		Nōs	Thōe de Aquino [1]	nō le
xvi	d	viij	Id'		
v	e	vij	Id'		
	f	vi	Id'		
xiii	g	v	Id'		nō dis.
ii	A	iv	Id'	Scī Gregorii ⟨epī⟩ [2]	non le.
	b	iij	Id'		
x	c	ij	Id'		
	d		Idus		
xviii	e	xvij	KL	April' Exeq^{le} dn̄i Rob't de Loffehm̃ ad eccli'ȝ scī pet^{i}	nō dis
viii	f	xvi	KL	Scē. Withburge virg'	non le
	g	xv	KL	Scī edwardi reg' & mr	
xv	A	xiv	KL	Exeq^{le} dn̄i Gilb'^{ti} de Boberỳ ad eccl'iaȝ Mich'is cū collecta ꝑ aīa dn̄i Iohīs	
iv	b	xiij	KL	Exeq^{le} Mgr̄i Rich'i Holme	nō le
	c	xij	KL	Scī Benedicti abbīs	non le
xii	d	xi	KL		
i	e	x	KL	Die ven^{t}is añ passiōȝ dn̄i erit gen^{t}al' ꝓcessio ⟨All this in different hand⟩	
	f	ix	KL		nō dis
ix	g	viij	KL	Anūciacio dn̄ica	non le
	A	vij	KL		le fe nō dis
xvii	b	vi	KL	REsurrectio dn̄i	
vi	c	v	KL		
	d	iv	KL		
xiiii	e	iij	KL		
iii	f	ij	KL	Die ven^{t}is^{s} px' añ dn̄icā palmaȝ erit cessa^{o} ⟨All this in different hand⟩	

[1] The older MS. '*Computus manualis secundum vsum Cantebrig, quod Bernys*' (Bodl. Digby 15) gives St. Perpetua on March 7, and not St. Thomas Aquinas.

[2] epī: *in another hand, over* 'pape' *erased.*

APRIL.

K̶L̶ Aprilis

	g	v	N'		
xi	A	iv	N'	Sc̄e marie egy̓ptiace	
	b	iij	N'		nō dis
xii	c	ij	N'	Sc̄i Ambrosii ep̄i	non le
viii	d		Nō̆s		
xvi	e	viij	Id'	Sc̄i Sixti ⟨ep̄i⟩[1]	
v	f	vij	Id'		
	g	vi	Id'	Sc̄e Sexburge virg'	
xiii	A	v	Id'	ff̄ê 4ª post dn̄icaʒ s. *Q̆si modo get̄i* erit resumpc̄o	
				⟨All this in different hand⟩	
ii	b	iv	Id'		
	c	iij	Id'	Sc̄i Gutlaci	
x	d	ij	Id'		
	e		Idus	Sc̄e Eufemie virg'	
xviii	f	xviij	KL	Maii. Sc̄oꝛ̷ tỳburcii & valeriani	
vii	g	xvij	KL		
	A	xvi	KL		
xv	b	xv	KL		
iiii	c	xiv	KL		
	d	xiij	KL	Sc̄i Alphegi Archiep̄i	
xii	e	xij	KL		
i	f	xi	KL		
	g	x	KL		nō dis
ix	A	ix	KL	Sc̄i Georgii mr̆is	non le
	b	viij	KL[2]		nō dis
xvii	c	vij	KL	Sc̄i Marce e᷒ungeliste	non le
vi	d	vi	KL		
	e	v	KL	Sc̄i Anastacii ⟨ep̄i⟩[1]	
xiiii	f	iv	KL	Sc̄i Uitalis mr̆is	nō dis
iii	g	iij	KL	Translacio sc̄i edmūdi m̆. Sc̄i petri Melani	non le
	A	ij	KL[3]		nō dis

[1] ep̄i: *in a different hand, over* 'pape' *erased.*
[2] 'viij. Kal. Transl. S. Yuonis.' *MS. Gonv. Cai.* 141.
[3] 'ij. Kal. S. Petri de ordine predicatorum.' *MS. Gonv. Cai.* 141.

MAY.

KL Mayus

xi	b	vij	N'	Apl'oꝝ phylippi et Iacobi	non le
	c	vi	N'		nō dis
xix	d	v	N'	Inuencio sancte crucis	non le
viii	e	iv	N'		
	f	iij	N'	Exeq^{le} dn̄i Edwardi reg' Anglie	nō dis[1]
xvi	g	ij	N'	Exeq^{le} dn̄i Will'i Thorp Militis	nō le
v	A		Nōs	Sc̄i Iohīs de Beuerlaco Missa	non le
	b	viij	Id'	Exeq^{le} dn̄i henrici vj^{ti} reg' angl' apud regale colleg'	
xiii	c	vij	Id'	Translacō sc̄i Nicholay ep̄i	non le[2]
ii	d	vi	Id'	missa non dis ⟨*in another hand* something like the marginal notes⟩	
	e	v	Id'		
x	f	iv	Id'	Scoꝝ Nerei et achilleẏ.	
	g	iij	Id'		
xviii	A	ii	Id'	Die ven^{t}is ꝑxi^{e} ante ascensionē dn̄i erit gen^{t} ^{lis} ꝑcessio	
	b		Idus		
	c	xvij	KL Iuni		
xv	d	xvi	KL	primo die post ascensionē dn̄i	le fes
iiii	e	xv	KL		
	f	xiv	KL	Sc̄i Dunstani archiep̄i	le fes
xii	g	xiij	KL		
i	A	xij	KL	In crastino Corporis xp̄i	le fes
	b	xi	KL	Exeq^{le} infra oct' trini^{tis} ꝓ anima dn̄i	
ix	c	x	KL	norwiceñ ep̄i cū missa in crastino	ñ dis
	d	ix	KL	Translaº sc̄i dn̄ic̄i	non le
xvii	e	viij	KL	Translaº sc̄i Francisci	non le
vi	f	vij	KL	Sc̄i Augustini ep̄i	non le
	g	vi	KL		
xiiii	A	v	KL	Sc̄i Germani ep̄i	
iii	b	iv	KL		
	c	iij	KL		
	d	ij	KL	Sc̄e Petronille v^{i}g'	

[1] In margin opposite May 5—some letters are cut away. Dr. M. R. James has kindly deciphered for us what remains: viz. *in a different hand from the text*—edificavit Nouum sacellum et scholas Theologicas. (This refers to Sir Ro. de Thorpe, Lord Chancellor of England in 1371–2.) *After which follows:*—

de trinitate 8 die ⟨sc. mensis Maii⟩
remissione decim[arum]
ac primorum fructu[um]
pro rege he*n*rico s[exto]
exequie d^{ni} henrici se[xti *or* (se)ptimi]
regis anglie apud eccl[esiam]
beate marie cum omnibus [. . . . .].

[2] K. Henry VI died on May 21, 1471. He had a special devotion for St. Nicholas, whose Translation was on May 9th.

JUNE.

KL			Iunius		
	e	v	N'		
xix	f	iv	N'	Scī Marcellini et Petri	
viii	g	iij	N'		
xvi	A	ij	N'		
v	b		Nōs	Scī Bonifacii	
	c	viij	Id'		
xiii	d	vij	Id'		nō dis
ii	e	vi	Id'	Scī Will'mi Eboꝛ archiepī	non le
	f	v	Id'	Translaº scī Edmūdi	non le
x	g	iv	Id'	Exeqᵃe Eẏmʰ de valenc̄ et dn̄e marie de sc̄o paulo	n̄ dis
	A	iij	Id'	Scī Barnabe apl̄i	non le
xviii	b	ij	Id'	Sc̄e Batildis ⟨sic⟩ [1]	nō dis
vii	c		Idus	Scī Anthonii conf.	non le
	d	xviij	KL Iulii	Scī Blasii ep̄ī. Exeqᵃe dn̄ī hugoⁱˢ de Balshm̄ ep̄ī elien̄	
xv	e	xvij	KL	Sc̄oꝛ Uiti et modesti	
iiii	f	xvi	KL	Sc̄oꝛ Cirici et Iulitte m̄ꝛ	
	g	xv	KL	Scī Botulphi abb'	
xii	A	xiv	KL	Sc̄oꝛ Marcelli et marcelliani	
i	b	xiij	KL	Scī Geruasii et pthasii	nō dis
	c	xij	KL	Translaº scī Edwardi	non le
ix	d	xi	KL	[2]	
	e	x	KL	Scī Albani. Exeqᵃe dn̄ī Ioh'is de helẏ ep̄ī Norwic̄	le fe
xvii	f	ix	KL	Sc̄e Etheldrede virg'	non le
vi	g	viij	KL	Natiuitatis scī Ioh'is bp̄te	nō le
	A	vij	KL		le fes
xiiii	b	vi	KL	Sc̄oꝛ Ioh'is et pauli	
iii	c	v	KL		
	d	iv	KL	Scī Leonis ⟨ep̄ī⟩ [3]	nō dis
xi	e	iij	KL	Apl̄oꝛ Petri et pauli	non le
	f	ij	KL	Cōmemoº scī Pauli	le fes

[1] June 12. 'Batildis' *is probably an error for* 'Basilides.'

[2] In the kalendar in MS. Bodl. Digby 15, lf. 102 (which is appended to *Computus manualis secundum vsum Cantebrig̃, quod bernys scripsit*, the *Algorismus* of Alex. de Villa Dei, Tract. *De Sphera* of J. de Sacrobosco, and *Theorica Planetarum* by Walter Brit of Merton), there is an entry at June 21, '*d.* xj. kal. *Dedicacō eccl'ie beate marie de eton.*' Possibly, of the parish church. A Dedication Feast was kept in the College on June 5 in 1442. J. W. Clark, *Archit. Hist. of Cambridge*, i. 380. *MS. Gonv. Cai.* 141, places 'S. Leufridi Conf.' on xj. Kal. Iulii.

[3] 'ep̄ī': *in a different hand, over* 'pape' *erased.*

JULY.

			KL Iulius		
xix	g	vij	N'		
viii	A	vi	N'		
	b	v	N'		
xvi	c	iv	N'	Translacio sc̄i Martini	le fes
v	d	iij	N'		
	e	ij	N'	Missa de t̄nitate ⟨in another hand⟩	ℂ Cessatio nō le
xiii	f		Nō̄s	Translacio sancti thome M.	nō le
ii	g	viij	Id'	Sc̄e Withburge virg'	non le
	A	vij	Id'		
x	b	vi	Id'	Sc̄oꝝ vijt̄ē Fratrū	
	c	v	Id'	Translacō sc̄i Benedicti abb'	
xviii	d	iv	Id'		
vii	e	iij	Id'		
	f	ij	Id'		
xv	g		Idus	Trānslacio sc̄i Swythuni	
iiii	A	xvij	KL	Augusti	
	b	xvi	KL	Sc̄i Kenelmi reg' & m̄r	
xii	c	xv	KL	Sc̄i Arnulphi ep̄i	
i	d	xiv	KL		nō dis
	e	xiij	KL	Sc̄e Margarete	nō le
ix	f	xij	KL	Sc̄e Praxedis virg'	nō dis
	g	xi	KL	Sc̄e marie Magdalene	nō le
xvii	A	x	KL	Sc̄i apollinaris	
vi	b	ix	KL	Sc̄e Cristine	nō dis
	c	viij	KL	Sc̄i Iacobi apl'i	nō le
xiiii	d	vij	KL		
iii	e	vi	KL	Sc̄oꝝ vijt̄ē dormienciū	
	f	v	KL	Sc̄i Sampsonis	
xi	g	iv	KL	Sc̄i Felicis ⟨ep̄i⟩ [1]	
xix	A	iij	KL	Sc̄i Germani ep̄i	
	b	ij	KL		

[1] ep̄i: *in a different hand, over* 'pape' *erased.*

AUGUST.

			KL Augustus			
viii	c	v	N'	Aduincula sc̄i Petri		non le
xvi	d	iv	N'	Sc̄i Stephani ⟨ep̄i⟩ [1]		le fe
v	e	iij	N'	Inuencō sc̄i stephani		non le
	f	Prid	N'	Sc̄i Dominici conf'		non le
xiiii	g		Nō̃s	Sc̄i Oswoldi reg' & m̃r		
ii	A	viij	Id'	Sc̄i Sixti felicissimi		
	b	vij	Id'	Sc̄i Donati ep̄i		
x	c	vi	Id'	Sc̄ōȝ Cẏriaci cū soc' tuis [2]		
	d	v	Id'	Sc̄i Romani ep̄i	ℂ Vig'	nō dis
xviii	e	iv	Id'	Sc̄i Laurencii m̃r		non le
vii	f	iij	Id'	Sc̄i Tẏburcii		
	g	ij	Id'			
xv	A		Idus	Sc̄i ẏpoliti		le fes
iiii	b	xix	KL	Septembris	ℂ vig'	nō dis
	c	xviij	KL	Assumpcio sc̄e Marie		nō le
xii	d	xvij	KL			le fes
i	e	xvi	KL			
	f	xv	KL	Sc̄i Agapiti m̃r		
ix	g	xiv	KL	Sc̄i Magni m̃r		
	A	xiij	KL [3]			
xvii	b	xij	KL	Exequie mr̄i Barow		nō dis
vi	c	xi	KL	Octa. sc̄e marie		non le
	d	x	KL		ℂ vig'	nō dis
xiiii	e	ix	KL	Sc̄i Bartholomei ap̄li		non le
iii	f	viij	KL			
	g	vij	KL			
xi	A	vi	KL	Sc̄i Rufi m̃r		
xix	b	v	KL	Sc̄i Augustini doct'		le fes
	c	iv	KL	Decollacō sc̄i Io. bp̄te		nō le
viii	d	iij	KL	Sc̄ōȝ Felicis et audacti		
	e	ij̃	KL			

[1] ep̄i: *in a different hand, over* 'pape' *erased.*

[2] 'tuis' (*for* 'suis'): perhaps with some recollection of the phraseology of invocations in the litany.

[3] The *Computus manualis sec. usum Cant.* gives St. Philibert on Aug. 20. His name is not ordinarily found in English kalendars, except in monastic uses.

SEPTEMBER.

~~KL~~ Septembr'					
xvi	f	v	N'	Scī Egidii abb'	non le
v	g	iv	N'		
	A	iij	N'	Ordinacio Gregorii	
xiii	b	ij	N'	Scī Marcelli m̃r	
ii	c		Nõs	Scī Bertini abb'	
	d	viij	Id'		
x	e	vij	Id'		nō dis
	f	vi	Id'	Natiuitas sc̄e Marie	non le
xviii	g	v	Id'	Scī gorgonii	le fes
vii	A	iv	Id'		
	b	iii	Id'	Sc̄oꝝ pthi et Iacincti	
xv	c	ij	Id'		
iiii	d		Idus		nō dis
	e	xviij	KL	Octobr̄ Exaltac̄o sc̄e crucis	non le
xii	f	xvij	KL	Oct' sc̄e Marie [1]	non le
i	g	xvi	KL	Sc̄e Edithe virg'	
	A	xv	KL	Scī Lamberti ep̄i	
ix	b	xiv	KL		
	c	xiij	KL		
xvii	d	xij	KL		nō dis
vi	e	xi	KL	Sc̄e ⟨sic⟩ Mathei ap̄li	non le
	f	x	KL	Sc̄oꝝ Mauricii cū soc' s.	
xiiii	g	ix	KL	Sc̄e Tecle virg'	
iii	A	viij	KL		
	b	vij	KL	Scī Firmini ep̄i	
xi	c	vi	KL	Scī Cy̓priani	nō dis
xix	d	v	KL	Sc̄oꝝ Cosme et damiani	non le
	e	iv	KL		nō dis
viii	f	iij	KL	Scī Michī̃s archangeli	non le
	g	ij	KL	Scī Iheronimi doct'	le fes

[1] 'xvij. Kal. Festum reliquiarum.' *MS. Gonv. Cai.* 141.

OCTOBER.

~~KL~~			Octobr̄		
xvi	A	[5]	N'	Sc̄i Remigii ep̄i	non le
v	b	vi	N'		
xiii	c	v	N'		nō dis
ii	d	iv	N'	Sc̄i Francisci conf	non le
	e	iij	N'		
x	f	ij	N'		
	g		Nō̃s	Sc̄o⁊ Marci et marcelli	
xviii	A	viij	Id'	⟨Erasure⟩ 8 die octobris pro reg' h[i] 8[i] ⟨another hand⟩ [1]	nō dis
vii	b	vij	Id'	Sc̄i dionisii cū sociis suis	non le
	c	vi	Id'	Resūptō magistro⁊ Sc̄o⁊ Ieronis [2] soc'q᷒ ei᷒	
xv	d	v	Id'	Sc̄i Nichasii et soc'que eius	
iiii	e	iv	Id'	Exeq[i] ⟨sic⟩ Will'mi Wichm̄ ep̄i Wẏntoñ	nō dis
	f	iij	Id'	Sc̄i Edwardi reg' & m̄r	non le
xii	g	Prid.	Id'	Sc̄i kalixti ⟨ep̄i⟩ [3]	
i	A		Idus [4]		
	b	xvij	KL Nov.	Sc̄i Mich'is in mōte tūba	nō dis
ix	c	xvi	KL	Sc̄e Etheldrede virg'	non le
	d	xv	KL	Sc̄i Luce eūngeliste	non le
xvii	e	xiv	KL		
vi	f	xiij	KL		
	g	xij	KL	Sc̄o⁊ xi$^{c\bar{i}}$ milia v[i]g'	
xiiii	A	xi	KL	Magna cōgregacio infra xv$^{m\bar{a}}$ p^{t} resūp^{ne}᷒ [5]	
iii	b	x	KL	Sc̄i Romani ep̄i	
	c	ix	KL		
xi	d	viij	KL	Sc̄o⁊ Crispi et crispiniani	
xix	e	vij	KL		
	f	vi	KL	ℂ Vig'	non dis
viii	g	v	KL	Apl'o⁊ Sẏmonis & Jude	non le
	A	iv	KL		
xvi	b	iij	KL		
v	c	Prid.	KL	Sc̄i Quintini m̄r	nō dis

[1] K. Henry VIII succeeded to the throne in April, and died in January.
[2] Ieronis, *i.e.* Gereonis, M., as in Digby MS. 15.
[3] ep̄i: *in a different hand, over* 'pape' *erased.*
[4] St. Wulfrun is noted on Oct. 15 in the *Computus sec, usum Cant.* (Digby, MS. 15).
[5] In margin (8 die veneris ante f̄m Simonis et Iude). To direct the date, perhaps, for the *Magna Congregacio.*

NOVEMBER.

K̄L	Nouembris				
	d	v	N'	Festum oīm sc̄oꝝ	non le
xiii	e	iv	N'	Commemo aīaꝝ	non le
ii	f	iij	N'		
	g	Prid.	N'		
x	A		Nōs	Exeq^{le} dn̄i Heruei de Staunton	nō dis
	b	viij	Id'	Sc̄i Leonardi conf.	non le
xviii	c	vij	Id'		
vii	d	vi	Id'	Sc̄oꝝ iiii^{or} coronatoꝝ m̃ꝝ	
	e	v	Id'	Sc̄i Theodori m̃r	
xv	f	iv	Id'	Exeq^{le} elizabeth dn̄e Burgh̄ ī aula clar̄	nō dis
iii	g	iij	Id'	Sc̄i Martini ep̄i et conf.	non le
	A	ij	Id'		
xii	b		Idus	Sc̄i Bricii ep̄i et conf.	le fe
i	c	xviij	KL	Dec.	
	d	xvij	KL		nō dis
ix	e	xvi	KL	Sc̄i Edmūdi conf	non le
	f	xv	KL	Sc̄i Hugonis ep̄i	non le
xvii	g	xiv	KL		
vi	A	xiij	KL	Exeq'e dn̄e Gracie Thorpe	nō dis
xiiii	b	xij	KL	Sc̄i Edmūdi reg' et m̃is	non le
	c	xi	KL		
iii	d	x	KL	Exeq^{le} dn̄i Thome Mor̄ & Ioh' p^{l}ston	le Fe
					⟨another hand⟩
	e	ix	KL	Sc̄i Clementis ⟨ep̄i⟩[1]	non le
xi	f	viij	KL	Sc̄i Gorgonii m̃r[2]	nō dis
xix	g	vij	KL	Exeq^{le} pro benefactoribus Katerine ⟨Katerine in later hand⟩	non le
	A	vi	KL	Sc̄i Lini ⟨ep̄i⟩[1]	le fes
viii	b	v	KL		
	c	iv	KL	Exequ^{le} Elianore regine	le fes
xvi	d	iij	KL	Sc̄i Saturnini	nō dis
v	e	ij	KL	Sc̄i Andree ap̄li	non le

[1] 'ep̄i' *in a different hand, over* 'pape,' *erased.*

[2] 'Gorgonii' (Nov. 24) *an error* for 'Grisogoni, M.' (St. Gorgonius is commemorated on Sept. 9.) The Digby MS. 15 gives 'Gris[ogonus].'

DECEMBER.

~~KL~~	Decembris				
	f	v	N'	⟨p^{mo} die veneris aduent^{o} dn̄ erit g^{n}nal$_{3}$ ꝑcessio⟩[1]	
xiii	g	iv	N'		
ii	A	iii	N'	⟨Primo die veneris aduent^{o} dn̄ exeq^{le}	
x	b	ij	N'	dn̄ Will'mi Bateman in aula Gunwile⟩[1]	
	c		Nō̄s		nō dis
xviii	d	viij	Id'	Sc̄i Nicholaỳ ep̄i	non le
vii	e	vij	Id'	Octa. sc̄i Andree	le fes
	f	vi	Id'	Concepcō̄ bt̄e Marie	non le
xv	g	v	Id'		le fes
iiii	A	iv	Id'		
	b	iij	Id'		
xii	c	ij	Id'		
i	d		Idus	Sc̄e Lucie virg'	le fes
	e	xix	KL	Ianuaꝟ	
ix	f	xviij	KL		
	g	xvij	KL	O Sapiencia ℂ Hic cessabunt	
xvii	A	xvi	KL		
vi	b	xv	KL	ℂ Sol in cap^{i}corno	
	c	xiv	KL		
xiiii	d	xiij	KL	ℂ vig'	nō dis
iii	e	xij	KL	Sc̄i Thome apl'i	non le
	f	xi	KL		
xi	g	x	KL		
xix	A	ix	KL		
	b	viij	KL	Natiuitatis dn̄i	
viii	c	vij	KL	Sc̄i Stephani ꝑthom̄ris	
	d	vi	KL	Sc̄i Iohis apl̄i	
xvi	e	v	KL	Sc̄oꝟ Innocentiū	
v	f	iv	KL	Sc̄i Thome archiep̄i[2]	
	g	iij	KL		
xiii	A	ij	KL	Sc̄i Siluestri ep̄i	

⟨At foot of page—*M*ore Maiorū hærebo non citò.
I. C. ꝑp. 1662.⟩

[1] These two entries are written in another hand.

[2] This entry of St. Thomas the Martyr had been erased (probably about Nov. 1538) and was subsequently inked-in again, probably in the first year of Q. Mary. See Burnet's *History*, Records, bk. iii. No. 61; Gibson *Codex*, tit. xi, cap. 1, tom. i, p. 259 *n.*

A COMPARATIVE TABLE

OF THE

OXFORD, CAMBRIDGE, AND PARIS KALENDARS

In the Comparative Table:—

M. = the kalendar formerly belonging to a Member of Magd. Coll. Oxon. (now St. John's Coll. Oxon. MS. 188). Cf. p. 33.

E. = Univ. Oxon. Archiv. E. a MS. written by (or for) G. Darrell, Proctor, 1604 (derived from the fourteenth-century MS. Chancellor's, or Commissary's Book, *A*). See p. 35.

K. = '*Computus Manualis ad usum Oxoniensium*,' printed by C. Kyrfoth, 4to, 1519–20, Oxon. (unique copy in Camb. Univ. Library, AB. 4. 69 (5)). See pp. 120–32; 166–8.

Cam. = kalendar in the Senior Proctor's Book of Cambridge University, a late fifteenth-century MS. now at the Registry, Cambridge. See pp. 216–27.

Paris = kalendars of the xivth–xvith century in the Archives of the Univ. of Paris. See above, pp. 197–215.

ϕ = a festival marked in one of the Univ. proctor's books or old kalendars.

Φ = a festival noted in *A* by its original scribe.

[Φ] = an important festival entered later.

δ = *Dirige* of a benefactor, &c., at Oxford.

ϵ = *Exequies* of a benefactor, &c., at Cambridge.

θ = 'Obitus' (where service is not specified in the kalendar).

μ = Mass of the Dead, for a benefactor, at Oxford or Paris.

[μ] = a Mass (of *Requiem*, &c.), not specifically mentioned in the Camb. Proctor's Book, but implied by the preceding 'Exequies,' ϵ, and specified in Cambridge *Statutes*.

π = processio generalis, &c.

Bejan.—See p. 200, *n.*

Ces. = Cessacio magistrorum regentium. (Cf. pp. 35–8.)

Res. = Resumptio „ „

curs. = cursorie.

decr. = in decretis.

Congr. = Congregatio Magna at Cambridge.

elec. = electio.

n. dis. = dies non disputabilis, when there were no exercises.

n. le = dies non legibilis, when there were no public lectures.

le. fe (*or* le fes) = dies legibilis festine, *or* festinanter, when special holiday lecture-books were to be read fast. (?) '*festive*,' Paris.

(Nat.) or [Nat.] = A festival of one of the Nations at Paris.

ord. = ordinarie.

p̃. = (?) processio, at Oxford (1519–20). See p. 182, *n.*

proc. = procuratoris, *or* procuratorum (continuatio or electio).

JANUARY.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	A ϕ [*octa*]	...	n. le	...	n. le	ϕ [*octa.*]	n. le	1
2	b ϕ „	...	...	...	n. le	ϕ [*octa.*]		2
3	c ϕ „	...	...	...	n. le	ϕ [*octa.*]	n. le	3
4	d ϕ „	...	...	...	n. le	ϕ [*octa.*]		4
5	e ϕ[1] [*vig.*]	...	n. dis	...	n. le	...	n. le vltra iii.	5
6	f [Φ]	...	n. le	pro	n. le	ϕ	n. le (Nat.)	6
7	g	...	...	...	...	...	n. le	7
8	A ϕ	...	...	...	...	...	reincip. ord.	8
9	b	...	...	...	...	...	n. le vltra iii.	9
10	c	...	...	...	n. dis	...	n. le [Nat.]	10
11	d	...	...	...	n. le	[ϕ][2]	n. le	11
12	e	...	...	...	n. dis	...		12
13	f Φ [*octa*]	...	n. le	le fe	n. le	ϕ	n. le (Nat.)	13
14	g ϕ	...	([3])	...	(*Res*)[4]	μ	reincip. decr.	14
15	A ϕ	...	...	...	...	ϕ		15
16	b ϕ	...	...	...	...	ϕ	fe (n. le decr.)	16
17	c ϕ	...	...	...	...	ϕ	n. le (Nat.)	17
18	d ϕ	...	...	...	...	ϕ		18
19	e ϕ	n. dis	n. dis	n. dis	n. dis	ϵ		19
20	f Φ	n. le	n. le	n. le	n. le	ϕ	(n. le) fe	20
21	g Φ[5]δ	le fe	le. fe	le. fe	...	ϵ	fe	21
22	A Φ. μ	non le	n. le	n. le	n. le	ϕ	n. le	22
23	b	...	...	...	...	...		23
24	c δ	...	n. dis	...	n. dis	ϵ		24
25	d Φ. μ	'n.le' *add*	n. le	n. le. p̃.	n. le	ϕ(μ)	n. le	25
26	e	...	...	...	...	...	fe	26
27	f ϕ	...	...	...	...	ϕ	curs. (n. le)	27
28	g ϕ	...	...	...	...	ϕ		28
29	A	...	...	...	...	...		29
30	b ϕ	...	...	...	...	ϕ		30
31	c	...	...	...	...	...		31

[1] Jan. 5, Octa S. Thome martyris (MSS. *C.*, *B**.).
[2] Jan. 11, *Relatio pueri de Egipto*: Cantab.
[3] Jan. 14, 'Resumpcio' *A.* ('in crastino sc̄i hylarij' *M.*)
[4] Jan. 14, *Resumpcio*: Cantab. (*Missa pro anima T. de S. Botulpho*: Stat. Cantab.)
[5] Jan. 21, Sc̄e Agnetis V. M.: *A.*

FEBRUARY.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	d Φ	n. dis	n. dis	n. dis	n. dis	ϕ	n. le vltra iii.	1
2	e Φ	n. le	n. le	n. le	n. le	ϕ		2
3	f Φ	le. fe.	le fe	le. fe	le. fes.	ϕ	(n. le.) μ	3
4	g	...	...		n. le	ϕ[1] ϵ	(n. le)	4
5	A Φ	le. fe	...	le. fe	le. fes.	ϕ (μ)	fe.	5
6	b ϕ	...	...	...	...	ϕ		6
7	c	...	...	...	...	...		7
8	d	...	...	...	...	...		8
9	e θ	...	...	...	...	...		9
10	f Φ. μ[2]	...	...	...	...	ϕ	(contin. proc.)	10
11	g	n. d.	n. dis	n. dis	...	ϕ[3]	n. le ord.	11
12	A Φ[4]	n. le	n. le	n. le	n. dis	...	(usque ad fer. v.)	12
13	b	...	...	...	n. le	ϕ[5]	(Bejan.)	13
14	c Φ	...	...	...	...	ϕ		14
15	d	...	...	...	...	...		15
16	e ϕ	...	...	...	...	ϕ		16
17	f	...	...	...	...	...		17
18	g	...	...	...	...	...		18
19	A	...	...	...	...	...		19
20	b	...	...	...	...	...		20
21	c δ	n. d	n. dis	n. dis	n. dis	...		21
22	d Φ. μ	n. le	n. le	n. le. p̃	n. le	ϕ	n. le	22
23	e θ [*vig.*]	n. d *add*	n. dis	n. dis	n. dis	ϵ. *vigil*		23
24	f Φ	n. le *add*	n. le	n. le	n. le	ϕ	n. le (Den.)[6]	24
25	g	...	...	...	...	...		25
26	A	...	(7)	...	...	...		26
27	b δ	n. d.	n. dis	n. dis	n. dis[8]	ϵ		27
28	c Φ. μ	n. le	n. le	n. le	n. le	ϕ	n. le	28

[1] Feb. 4, *Scī Gilberti conf*: Cantab. (*exequie pro anima Mr̃i R. Lyng*: Stat. Cantab.).

[2] Feb. 10, S̄cē scolastice (virg.) missa. (*A*). Missa burgensium.

[3] Feb. 11, *Scī Radegundis virg.*: Cantab.

[4] Feb. 12, Translacio s̄cē frideswide virg.: *A*.

[5] Feb. 13, *Scī Hermenilde virg.*: Cantab.

[6] Feb. 24, Dedication of the Church of St. Denys, Paris. (Feb. 21–24, *misplaced in* A.)

[7] *an erasure* in MS. E. (1604).

[8] Feb. 27, *Augustini doctoris magni. non le. ordinarie nec extraordinarie ante horam* .ix.: Stat. Cantab.

MARCH.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	d Φ. δ	n. le.	n. le	n. le	n. dis	ϕ. ϵ	(n. le)	1
2	e Φ. μ	n. le.	n. le	n. le	n. le	ϕ		2
3	f	...	...	...	...	ϕ[1]		3
4	g	...	...	...	...	...		4
5	A	...	...	...	...	...		5
6	b	n. dis.	n.dis	n. dis	n. dis	ϵ		6
7	c [Φ][2]	n. le	n. le	n. le	n. le	ϕ[2]	n. le[2]	7
8	d	...	...	...	...	...		8
9	e	...	...	...	...	...	le.decr.et bibl.	9
10	f	...	...	...	...	...	(elec. proc.)	10
11	g δ	n. dis.	n.dis	n. dis	n. dis	...		11
12	A Φ. μ	n. le	n. le	n. le. p̃	n. le	ϕ	n. le	12
13	b	...	...	...	...	...		13
14	c	...	...	...	...	...		14
15	d	...	...	...	...	...		15
16	e	n. dis	n.dis	n. dis	n. dis	ϵ		16
17	f Φ. δ	n. le	n. le	n. le	n. le	ϕ[3] (μ.)		17
18	g Φ. μ	le. fe.	le. fe	le fe	...	ϕ		18
19	A	n. dis	n.dis	n. dis	...	ϵ	(fit rector)	19
20	b Φ[4]	n. le	n. le	n. le. p̃	n. le	ϵ (μ)		20
21	c Φ	n. le	n. le	n. le	n. le[5]	ϕ	(n. le)	21
22	d	...	...	...	...	...		22
23	e	...	...	...	...	[π][6]		23
24	f	n. dis	n.dis	n. dis	n. dis	...	n. le vltra iii.	24
25	g Φ	n. le	n. le	n. le. p̃	n. le	ϕ	n. le	25
26	A	le. fe.	le. fe	le. fe	le. fe. n. dis	...	(n. le)	26
27	b	...	...	...	...	[ϕ][7]		27
28	c	...	...	...	...	...		28
29	d	...	...	...	...	...		29
30	e	...	...	...	...	...		30
31	f	...	...	...	...	[*ces.*][8]		31

[1] Mar. 3, *Sci Wynewaldi*: Cantab.

[2] Mar. 7, S. Thome de aquino (*A*[2]). *Cantab.* '*apud predicatores ad clerum predicatur*': Stat. Cantab., a Paris feast.

[3] Mar. 17, *Sce Withburge virg.*: Cantab. (S. Patricij: *A.*)
In Vigilia pasche: Cessacio magistrorum.
Feria .iiij. ante Dom. in ramis. Cessacio determinatorum.
Feria .iiij. post *Quasimodo*, Resumpcio magistrorum: et tunc eodem die pro Wagham et Husy.

[4] Mar. 20, Sci Cuthberti epi. *A.*

[5] Benedicti abbatis: *non le ordinarie nec extraordinarie ante horam* .ix.: Stat. Cantab.

[6] *Die veneris ante passionem dñi erit generalis processio*: Cantab. (manu 2[da]).

[7] '*Resurrectio dñi*': Cantab.

[8] *Die veneris prox. ante dominicam palmarum erit cessacio*: Cantab. (manu 2[da]).

APRIL.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	g	...	...	...	...	...		1
2	A	...	...	...	...	ϕ[1]		2
3	b ϕ[2]	n. dis	n. dis	n. dis	n. dis	...		3
4	c Φ	n. le	n. le	n. le	n. le	ϕ	n. le	4
5	d	...	...	...	...	...		5
6	e [μ][3]	[*Res.*][3]	...	...	...	ϕ[2]		6
7	f	...	...	...	...	...	(contin. proc.)	7
8	g	'le fe' *add*	...	...	...	ϕ[4]		8
9	A [μ][3]	[*Res*][3]	...	...	...	[*res.*][5]		9
10	b δ	...	...	...	...	...		10
11	c μ θ	...	...	...	...	ϕ[6]		11
12	d	...	...	...	...	...		12
13	e ϕ	...	...	...	...	ϕ		13
14	f ϕ	...	...	...	...	ϕ		14
15	g	...	...	...	...	...		15
16	A	...	...	...	...	...		16
17	b	...	...	...	...	...		17
18	c δ	...	...	...	...	...		18
19	d [μ][7]	...	...	...	...	ϕ[8]		19
20	e	...	...	...	...	...		20
21	f	...	...	...	...	...		21
22	g	n. dis	n. dis	n. dis	n. dis	...		22
23	A Φ	n. le	n. le	n. le	n. le	ϕ	fe. (n. le)	23
24	b	n. dis	n. dis	n. dis	n. dis	...		24
25	c Φ. δ	n. le	n. le	n. le	n. le	ϕ	n. le	25
26	d μ	...	...	...	...	...	ded. cap. palac.	26
27	e	...	...	...	...	ϕ[9]		27
28	f ϕ	...	n. dis	...	n. dis	ϕ		28
29	g Φ. μ	n. le	n. le	n. le	n. le	ϕ[10]		29
30	A δ	n. dis	n. dis	n. dis	n. dis	...	n. le, nisi[11]	30

[1] April 2. *Scē marie egyptiace*: Cantab.
[2] April 3. Scī Ricardi episcopi: *B.C.*
[3] At April 5–9. Semper quarta feria post dominicam qua cantatur officium *Quasimodo geniti*, fiat missa pro Iacobo Husee et Tho. Wahwhan (Vaughan) *add. A.* Ibid. Resumpcio magistrorum regencium: *B.C.*
[4] (Similarly) Cantab.
[5] April 8. *Scē Sexburge virg.*: Cantab.
[6] April 11. *Scī Gutlaci*: Cantab.
[7] At April 19. proximo die legibili post eleccionem procuratorum: *B.* (*add.* C).
[8] April 19. Scī Alphegi Archiepiscopi: Cantab.
[9] *Scī Anastacij* (*pape*): Cantab.
[10] April 29. *Translacio scī edmundi mart.*: Cantab. (as well as 'Sci' petri me[dio]lani.'
[11] 'nisi in vico Straminis, cursorie.' *Paris.*

MAY.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	b Φ. μ. δ?	n. le	n. le	n. le	n. le	ϕ	n. le	1
2	c ? μ.	n. dis	n. dis	n. dis	n. dis	...		2
3	d Φ	n. le	n. le	n. le	n. le	ϕ	n. le	3
4	e	...	...	...	...	...		4
5	f δ	n. dis	n. dis	n. dis	n. dis	ϵ	(elec. proc.)	5
6	g Φ.[1] μ	n. le	n. le	n. le	n. le	ϵ (μ)	n. le	6
7	A ϕ	n. le	n. le	n. le	n. le	ϕ		7
8	b	...	...	...	...	ϵ	n. le vltra iii.	8
9	c δ.	...	...	...	n. le	ϕ[2]	n. le	9
10	d μ. δ	...	...	...	[n. dis	μ][3]	(n. le)	10
11	e μ.	...	...	...	...	...		11
12	f	...	...	...	...	ϕ[4]		12
13	g	...	...	...	...	...		13
14	A [*ces.*][5]	n. dis	n. dis	n. dis	...	[π.][6]		14
15	b [Φ][7] (μ)	n. le	n. le	n. le	...	...		15
16	c	...	...	...	...	...		16
17	d	...	...	...	(le. fes.)[8]	...		17
18	e	n. dis	n. dis	n. dis	...	...		18
19	f Φ	n. le	n. le	n. le	le. fes	ϕ	n. consuevit le	19
20	g	...	...	...	...	...		20
21	A ϕ	...	...	...	(le.fes)[9]	ϵ		21
22	b	...	...	...	...	μ[10]		22
23	c	n. dis	n. dis	n. dis	n. dis	...		23
24	d ϕ	n. le	n. le	n. le	n. le	ϕ	n. le theol.	24
25	e ϕ[11]	n. le	n. le	n. le	n. le	ϕ	n. le theol.	25
26	f Φ. μ	n. le	n. le	n. le	n. le	ϕ	fe.	26
27	g	...	...	...	...	...		27
28	A ϕ (*Res.* μ.)[12]	...	...	...	...	ϕ		28
29	b	...	...	...	...	(θ)[13]		29
30	c	...	...	...	...	(μ)[13]		30
31	d ϕ	...	...	...	...	ϕ		31

[1] May 6. Sc̄i Iohannis ante portam latinam: *A.* '*a disputacionibus vniuersis supersedeatur, et fiat sermo ad clerum de sc̄o apud predicatores, aut apud minores*': Stat. Cantab.

[2] May 9. *Translacio sc̄i Nicholay epi.*: Cantab.

[3] (*manu* 2[da]): Cantab.

[4] *SS. Nerei et achilley*: Cantab.

[5] May 14. Cessacio magistrorum regencium fe. 4 ante Pentecost.: *B.C.*

[6] (At May 14.) *Die veneris prox. ante ascensionem dn̄i erit generalis processio*: Cantab.

[7] May 15. Sc̄e Freswyde *add. A.*

[8] (At May 17.) *Primo die post ascensionem dn̄i. le fes.*: Cantab.

[9] *In crastino Corporis Christi, le fe*, Cantab. For S. Dunstan see *Mun. Acad.* ii. 452.

[10] *Exequie infra oct. trinitatis . . . cum missa in crastino*: Cantab.

[11] May 24–5. For S. Dominic cf. *Mun. Acad.* l. c. S. Aldelmi (*and* Francisci) *B.C.*

[12] At May 28. Resumpcio magistrorum regencium, feria 4 post festum Trinitatis: *B.C.*

[13] *Obitus T. Rotheram, cum solempni missa in crastino*: Stat. Cantab.

JUNE.

Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1 e ϕ[1]	...	...	...	...	...		1
2 f ϕ	...	...	...	...	ϕ		2
3 g ϕ[2]	...		...	...	...		3
4 A	...	...	...	...	...		4
5 b ϕ	...	...	...	...	ϕ		5
6 c	...	...	...	...	...		6
7 d	n. dis	n. dis	n. dis	n. dis	...		7
8 e Φ	n. le	n. dis	n. le	n. le	ϕ (ϵ)[3]		8
9 f Φ	n. le	n. le	n. dis	n. le	ϕ (ϵ)		9
10 g	n. dis	n. dis	...	n. dis	ϵ (μ)		10
11 A Φ	n. le	n. le	n. le. p̃	n. le	ϕ	n. le	11
12 b	...	...	...	n. dis	ϕ[4]		12
13 c ϕ	n. le	n. le	n. le	n. le	ϕ[5]	(n. le)	13
14 d ϕ	...	...	...	...	ϕ. ϵ		14
15 e δ	n. dis	n. dis	n. dis	...	ϕ[6] (μ)		15
16 f Φ. μ	n. le	n. le	n. le	...	ϕ		16
17 g ϕ	...	...	n. dis	...	ϕ		17
18 A ϕ	...	...	...	...	ϕ		18
19 b ϕ	...	...	...	n. dis	ϕ	(n. le)	19
20 c ϕ	...	...	...	n. le	ϕ		20
21 d	...	...	...	...	...		21
22 e Φ	n. le	n. dis	n. le	le. fe	ϕ. ϵ		22
23 f [*vig.*]	n. dis	n. le	n. dis	n. le	ϕ (μ)	n. le vltra iii.[7]	23
24 g Φ. δ	n. le	le. fe	n. le. p̃.	n. le	ϕ	n. le	24
25 A Φ. μ	le. fe	...	le. fe	le fes	...	(n. le)	25
26 b	...	...	...	...	ϕ		26
27 c	...	...	...	...	...		27
28 d Φ [*vig.*]	n. dis	n. dis	n. dis	n. dis	ϕ	n. le vltra iii.	28
29 e Φ	n. le	n. le	n. le. p̃	n. le	ϕ	n. le	29
30 f Φ	le. fe	le. fe	le. fe	le. fes	ϕ	(n.le) elec. proc.	30

[1] June 1. S. Nicomedis: *C.*
[2] June 3. S. Osithe virg.: *B.*
[3] June 8. *W. Eboracensis archiepi . non le. ordinarie nec extraordinarie ante horam* .ix.: Stat. Cantab.
[4] June 12: *Scē Batildis*: Cantab.
[5] June 13. *Petri martiris de ordine minorum . non le. ord. nec extraord. ante horam* .ix.: Stat. Cantab.
[6] June 15. *SS. Viti et Modesti*: Cantab.
[7] June 23. Eligitur novus rector. *Paris.* [8] June 25. Scī Eligij: *A.*

JULY.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	g [*octa*]	...	n. dis	...	...	...		1
2	A Φ[1]	...	n. le	n. le	...	...		2
3	b	...	...	...	...	...		3
4	c Φ	'le fe'	...	le. fe	le. fes	ϕ	(n. le)	4
5	d	n. dis	...	(ces. n. dis)	...	...		5
6	e [*octa*]	n. le.	...	...	(n. le)	[ces.][2]		6
7	f Φ	...	...	n. le	n. le	ϕ		7
8	g	...	...	...	n. le[3]	ϕ[3]		8
9	A	...	...	...	...	...		9
10	b	...	...	...	...	ϕ[4]		10
11	c	...	...	...	...	ϕ[5]	(n. le) (π)	11
12	d	...	...	...	...	...		12
13	e (ϕ)[6]	...	...	...	...	...		13
14	f	...	...	...	...	...		14
15	g ϕ	...	...	...	...	ϕ		15
16	A	...	...	...	...	...		16
17	b	...	...	...	...	ϕ[7]		17
18	c ϕ	...	...	...	...	ϕ		18
19	d	n. dis	n. dis	*[n.dis]	n. dis	...		19
20	e ϕ	n. le	n. le	[n. le]	n. le	ϕ		20
21	f	n. dis	n. dis	[n. dis]	n. dis	ϕ[8]	fe.	21
22	g ϕ	n. le	n. le	[n. le]	n. le	ϕ	n. le	22
23	A	...	...	...	...	ϕ[9]		23
24	b (*vigil*)	n. dis	n. dis	[n. dis]	n. dis	ϕ[10]		24
25	c Φ	n. le	n. le	[n. le]	n. le	ϕ	n. le	25
26	d (Φ)[11]	...	...	...	...	...	fe.	26
27	e (Φ)[12]	...	...	...	...	ϕ		27
28	f ϕ	...	...	...	...	ϕ	(n.le)cont.proc.	28
29	g ϕ	...	...	...	...	ϕ		29
30	A ϕ	...	...	...	...	ϕ		30
31	b Φ	n. dis	?	[n.dis]*	...	...	fe.	31

[1] July 2. Scorum Processi et Martiniani: *A.* (misplaced on the 3rd. See p. 74 *n.*) 'Visitacio [beate] Marie': *insert B.C.*

[2] *Missa de trinitate*: Cantab. (*manu* 2[da]).

[3] July 8. *Scē Withburge virg.*: Cantab.

[4] July 10. *Sanctorum VII. Fratrum*: Cantab.

[5] July 11. *Translacio sci Benedicti abb.*: Cantab.

[6] July 13. 'festum sancte Myldrethe' *interlin. A.*

[7] July 17. *Sci Kenelmi regis et mart.*: Cantab.

[8] July 21. *Scē Praxedis virg.*: Cantab.

[9] July 23. *Sci Apollinaris*: Cantab.

[10] July 24. *Scē Cristine*: Cantab.

[11] Sce [An]ne virginis: *A.* (?)

[12] Dedicacio ecclesie S. Marie: *A.*

– [July 19–31. A line of letterpress is here shorn away in *K.* 1519–20.]

AUGUST.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	c Φ	n. le	n. le	...	n. le	ϕ	n. le	1
2	d ϕ	...	...	...	le. fe	ϕ		2
3	e Φ	...	le fe	...	n. le	ϕ	n. le	3
4	f	...	...	...	n. le	ϕ[1]		4
5	g ϕ	...	...	...	...	ϕ	n. le	5
6	A ϕ[2]	...	...	...	...	ϕ	(n. le)	6
7	b ϕ	...	...	...	...	ϕ		7
8	c ϕ	...	...	...	...	ϕ		8
9	d ϕ (*vig.*)	n. dis	n. dis	n. dis	n. dis	ϕ. *vig.*		9
10	e Φ	n. le	n. le	n. le	n. le	ϕ	n. le	10
11	f ϕ	...	...	...	...	ϕ	(n. le)[3]	11
12	g	...	...	...	...	...		12
13	A Φ	...	le. fe	...	le. fes	ϕ		13
14	b (*vigil*)	n. dis	n. dis	n. dis	n. dis	*vigil*	n. le vltra iii.	14
15	c Φ	n. le	n. le	...	n. le	ϕ	μ	15
16	d	...	...	...	le. fes	...	(n. le)	16
17	e	...	...	...	...	...		17
18	f ϕ	...	...	...	...	ϕ		18
19	g ϕ	...	...	...	...	ϕ	(n. le)	19
20	A	...	...	...	...	...	n. le (π.)	20
21	b	...	...	...	n. dis	ϵ		21
22	c	...	...	...	n. le	*octa.* (μ)		22
23	d ϕ (*vig.*)	n. dis	n. dis	n. dis	n. dis	*vigil*		23
24	e Φ	n. le	n. le	n. le	n. le	ϕ	n. le	24
25	f	...	...	...	...	...	n. le. Res.[4]	25
26	g	...	...	...	...	...		26
27	A ϕ	n. dis	...	n. dis	...	ϕ		27
28	b Φ	n. le	n. le	n. le	le. fes	ϕ	n. le	28
29	c Φ	n. le	n. le	n. le	n. le	ϕ	n. le	29
30	d ϕ	...	...	...	...	ϕ		30
31	e ϕ[5]	...	...	...	...	...		31

[1] Aug. 4. *Scī Dominici conf.*: Cantab.
[2] Aug. 6. S. Sixti, Felicissimi (et Agapiti), *B.C.*, *Cant.* ('Transfiguratio Dn̄i,' *add. B.* 17th cent.)
[3] Aug. 11. 'Corone Dn̄i' *Paris.*
[4] Aug. 25. 'Ludovici R. Resumpcio; continuacio procuratoris': *Paris.*
[5] Aug. 31. Scē Cuthburge virginis: *B.C.*

SEPTEMBER.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	f Φ	le. fe	le. fe	le. fe	n. le	ϕ	(n. le)	1
2	g	...	...	...	...	...		2
3	A	...	...	...	...	ϕ[1]	fe.	3
4	b	...	...	...	...	ϕ		4
5	c	...	...	...	...	ϕ		5
6	d	...	...	...	...	...		6
7	e [*vigil*]	n. dis	n. dis	n. dis	n. dis	...	(n. le vltra iii)	7
8	f Φ	n. le	n. le	n. le	n. le	ϕ	n. le. (*μ.*)	8
9	g ϕ	...	...	...	le. fes	ϕ	fe (n. le)	9
10	A	...	...	...	...	...		10
11	b ϕ	...	...	...	...	ϕ		11
12	c	...	...	...	...	...		12
13	d	n. dis	...	n. dis	n. dis	...	Vacacio	13
14	e Φ	n. le	...	n. le	n. le	ϕ	n. le.	14
15	f (*octav.*)[2]	...	...	...	n. le	*octa.*	fe.	15
16	g ϕ	...	...	...	...	ϕ		16
17	A ϕ	...	...	...	...	ϕ		17
18	b	...	...	...	...	...		18
19	c	...	...	...	...	...		19
20	d [*vigil*]	n. dis	n. dis	n. dis	n. dis	...		20
21	e Φ	n. le	n. le	n. le	n. le	ϕ	n. le	21
22	f ϕ	...	...	...	...	ϕ	fe.(elec. proc.)	22
23	g ϕ	...	...	...	...	ϕ		23
24	A	...	...	...	...	...		24
25	b ϕ	...	...	...	...	ϕ	fe	25
26	c ϕ	...	...	...	n. dis	ϕ		26
27	d ϕ	...	...	...	n. le	ϕ	fe. (n. le.)	27
28	e [*vigil*]	n. dis	n. dis	n. dis	n. dis	...	n. le vsque[3]	28
29	f Φ	n. le	n. le	n. le	n. le	ϕ	n. le	29
30	g ϕ	le. fe	le. fe	le. fe	le. fes	ϕ	n. le.[4]	30

[1] Sept. 3. *Ordinacio Gregorii*: Cantab.

[2] Sept. 15. 'vacacio incepit olim' *interlin. A.* (During the Vacation at Paris [Sept. 13 to Oct. 10] 'non legitur per legentes de mane.')

[3] Sept. 28. 'non le vsque ad cras. S. Dionisii' [10 Octob.], *Paris.*

[4] Sept. 30. 'Rex ostendit crucem': *Paris.*

OCTOBER.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	A ϕ	...	...	...	n. le	ϕ	(curs.)	1
2	b ϕ[1]	...	...	...	...	...	fe.	2
3	c	...	...	...	n. dis	...		3
4	d ϕ	...	...	...	n. le	ϕ	n. le	4
5	e	...	...	...	...	...		5
6	f ϕ[2]	...	...	...	...	...		6
7	g	...	...	...	...	ϕ[3]		7
8	A	...	...	...	n. dis	(ϵ?)[4]		8
9	b Φ	le. fe	...	le. fe	n. le	ϕ	n. le	9
10	c *Res.*[5]	...	...	...	*Res.*	ϕ[6]	(elec Rect.)	10
11	d ϕ	...	...	...	...	ϕ	reinc. ordin.	11
12	e ϕ.[7] δ	n. dis	n. dis	...	n. dis	ϵ		12
13	f Φ. μ	n. le	n. le	...	n. le	ϕ (μ)		13
14	g ϕ	...	...	...	...	ϕ		14
15	A ϕ[8]	...	...	...	...	...		15
16	b ϕ	...	...	...	n. dis	ϕ	(n. le)	16
17	c	n. dis	n. dis	n. dis	n. le	ϕ		17
18	d Φ	n. le	n. le	n. le	n. le	ϕ	n. le	18
19	e Φ[9]	n. le	n. le	n. le	...	...		19
20	f ([10])	le. fe[10]	le. fe	le. fe	...	...		20
21	g ϕ	...	...	...	...	ϕ	(contin. proc.)	21
22	A	...	...	...	(*Con.*)[11]	...		22
23	b ϕ	...	...	...	...	ϕ	(n. le.; Nat.)	23
24	c	...	...	...	...	...		24
25	d ϕ	...	...	...	...	ϕ		25
26	e	...	...	...	...	...		26
27	f *vigil*	n. dis	n. dis	n. dis	n. dis	*vigil*		27
28	g (Φ)[12]	n. le	n. le	n. le	n. le	ϕ	n. le	28
29	A	...	...	...	...	...		29
30	b δ	...	...	...	...	...		30
31	c Φ μ [*vig.*]	n. dis	n. dis	n. dis	n. dis	ϕ	n. le vltra iii.	31

[1] Oct. 2. 'S. Leonardi † ep. conf.' *B.C.* ('Leodegarij' *corr.* C.).
[2] 'S. Fidei, virg. ¶ Sc̄i Hugonis, ep.' *B.C.* (an obliteration in *A.*).
[3] Oct. 7. *Sc̄orum Marci et Marcelli*: Cantab.
[4] (erasure) *pro rege henr.* 8°.: Cantab.
[5] Oct. 10. 'Resumpcio magistrorum regencium. Missa de resumpcione, de Spiritu sancto.' *B.C.*
[6] *Resumptio Magistrorum . Sc̄orum Gereonis sociorumque eius:* Cant.
[7] Oct. 12. 'S. Wilfridi.' *B.C.* [8] Oct. 15. 'S. W[u]lfrani ep. et mar.' *B.C.*
[9] Oct. 19. Sc̄e Frideswide virginis. *A.*
[10] Oct. 20. 'Dedicatio colegij Marie Magdalene' *M.* [*forsan* A.D. 1479].
[11] Oct. 22. '*Magna congregacio infra XV^am^ post resumpcionem.* (8 *die ante festum Simonis et Iude*'): Cantab.
[12] Oct. 28. an erasure in *A.*

NOVEMBER.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	d Φ	n. le	n. le	n. le. p̃	n. le	ϕ	n. le (Bejan.)	1
2	e Φ	n. le	n. le	n. le. p̃	n. le	ϕ	n. le	2
3	f	...	...	...	...	...	(μ. univ.) fe.	3
4	g	...	...	...	...	...	[reincipiunt]	4
5	A	n. dis	n.dis	n. dis	n. dis	ϵ		5
6	b Φ	n. le	n. le	n. le. p̃	n. le	ϕ (μ)	fe.	6
7	c	...	n.dis	...	...	...		7
8	d [Φ][1]	n. le	n. le	...	...	ϕ	curs.	8
9	e ϕ	...	...	...	...	ϕ		9
10	f	n. dis	n.dis	n. dis	n. dis	ϵ		10
11	g Φ. δ	n. le	n. le	n.le.p̃.	n. le	ϕ (? μ)	n. le	11
12	A μ.[2]	...	...	...	...	...	(μ. univ. n. le)	12
13	b Φ. μ	le. fe	le. fe	le fe	le. fe	ϕ	fe.	13
14	c	...	...	...	...	...		14
15	d ϕ	n. dis	n.dis	n. dis	n. dis	...		15
16	e Φ. μ	n. le	n. le	n. le. p̃	n. le	ϕ		16
17	f Φ	n. le	n. le	n. le. p̃	n. le	ϕ		17
18	g	...	...	...	...	...	(elec. proc.)	18
19	A δ	n. dis	n.dis	n. dis	n. dis	ϵ	n. le ultra iii.	19
20	b Φ. μ	n. le	n. le	n.le.p̃.	n. le	ϕ (μ)	n. le (Nat.)	20
21	c	...	...	...	...	...	(n. le)	21
22	d Φ	le. fe	n.dis	le. fe	(le.Fe[3])	ϵ	fe.	22
23	e Φ. μ	n. le	n. le	n.le.p̃.	n. le	ϕ (μ)	n. le	23
24	f ϕ	n. dis	n.dis	n. dis	n. dis	ϕ	n. le vltra iii.	24
25	g Φ	n. le	n. le	n.le.p̃.	n. le	ϕ. ϵ[4]	n. le; (μ.)	25
26	A	le. fe	le. fe	le. fe	le fes	ϕ (μ)[4]	n. le (μ)	26
27	b	...	...	...	...	...		27
28	c	...	...	...	le. fes	ϵ		28
29	d μ. [*vig.*]	n. dis	n.dis	n. dis	n. dis	ϕ (μ)[5]		29
30	e Φ	n. le	n. le	n.le.p̃.	n. le	ϕ	n. le	30

[1] Nov. 8. ('SS. Quatuor coronatorum' *B.C.*) 'sci Lodowyci' *A. interlin.* Cf. '*Computus*,' p. 168. See also *Munim. Acad.* ii. 452.

[2] Nov. 12. 'pro benefactoribus missa cum placebo et dirige.' *A.*

[3] Nov. 22. *Exequie dñi Thome Mor'* (*decani Lond.*), *et Ioh. preston.* ('*le Fe*' add.): Cantab.

[4] Nov. 25. '*Exequie pro benefactoribus*' ('*Katerine*' add.) Cantab. (*et missa in crastino*): Stat. Cantab.

[5] '*The dirige masse at . viij.*' Lamb's *Camb. Orig. Documents*, p. 185.

DECEMBER.

	Feasts, &c. Oxon.	M.	E. 1604	K. 1520	Cam.	Feasts, &c. Cantab.	Paris.	
1	f	...	...	...	[π.][1]	[ϵ][2]	(n. le)	1
2	g	...	...	n. le	...	...	(oct.) fe	2
3	A	...	...	...	...	[ϵ][2]		3
4	b [Φ][3] δ	...	...	...	...	...	fe	4
5	c μ.	n. dis	n. dis	n. dis	n. dis	...	(vig.) (n. le vltra iii)	5
6	d Φ	n. le	n. le	n. le. p̃.	n. le	ϕ	n. le. (μ. Nat.)	6
7	e [*octa*]	le. fe	(non) le fe	le. fe	le. fes	*octa*	(n. le; μ.)	7
8	f Φ	n. le	n. le	n. le. p̃.	n. le	ϕ[4]	n. le (μ. Nat.)	8
9	g	...	Le fe[5]	le. fe	le. fes	...	(n. le)	9
10	A	...	...	...	...	...		10
11	b	...	...	...	...	...		11
12	c	...	...	...	...	...		12
13	d Φ	le. fe	(erasure)[6]	le. fe	le. fes	ϕ	fe. (μ.)	13
14	e	...	...	...	...	...		14
15	f	...	...	...	...	...		15
16	g *O Sap.*	...	(7)	...	*Ces.*	O Sap.	elec. rector.	16
17	A	...	...	...	...	...	(n. le vsque)	17
18	b	...	...	...	...	...		18
19	c	...	...	...	...	...		19
20	d (*vig.*)	n. dis	n. dis	n. dis	n. dis	*vigil*		20
21	e Φ	n. le	n. le	n. le. p̃.	n. le	ϕ	n. le	21
22	f	...	...	...	...	...		22
23	g	...	...	...	...	...		23
24	A (*vig.*)	...	...	...	...	...	n. le vsque	24
25	b Φ	n. dis	n. dis	p̃.	...	ϕ	n. le	25
26	c ϕ	n. le	n. le	p̃.	...	ϕ	n. le	26
27	d ϕ	n. le	n. le	p̃.	...	ϕ	n. le	27
28	e ϕ	n. le	n. le	p̃.	...	ϕ	n. le	28
29	f ϕ	n. le	n. le	p̃	...	ϕ	n. le (Nat.)	29
30	g	...	...	...	...	...	n. le	30
31	A Φ [*vig.*]	...	n. le	...	...	ϕ	(? n. le)[8]	31

[1] Dec. 1. '*Primo die veneris aduentus dn̄i erit generalis processio*': add. Cantab.
[2] Dec. 3. '*Primo die veneris aduentus dn̄i exequie dn̄i Will'mi Bateman in aula Gunwile*': Cantab.
[3] Dec. 4. 'Deposicio S. Osmundi' *add. A.* 'Dirige' *B.* 'non le. non dis' *add. A.*
[4] Dec. 8. *Fest. Concep. B.V. duplex festum et solempne*: Stat. Cantab.
[5] Dec. 9. 'le fe' *interlin. A.*
[6] Dec. 13. Sc̄e Lucie virginis. non le nisi fe. *A.*
[7] Dec. 16 (or 17). Cessacio lecture magistrorum *B.* (*C. add.*). Missa pro henrico de luci comite Lyncoln: *B.*
[8] Dec. 30. See p. 215.

From the foregoing Table of Comparison the reader will observe that the chief ecclesiastical festivals in the Kalendar (generally speaking 'double feasts,' and often 'red-letter days') were kept as '*non le*' holidays in both Universities.

Also that a mass for a benefactor of the University was, generally speaking, likewise a '*non-le*' day, preceded by a '*non dis*,' in regard to his 'dirge'[1].

A certain number of saints' days—marked '(ϕ)'—were not kept as university holidays. The majority of these were feasts of only 'three lessons,' and what we should call only 'black-letter days.' The great similarity of the Oxford and Cambridge non-lecture days is so noticeable that we may with confidence ascribe the origin of both to the OLD KALENDAR of the UNIVERSITY of PARIS. In the last named we may take notice of the general rule that '*In quocumque festo* non legitur, *in* vigilia non disputatur.' (*Kal. Vet. Univ. Paris.*, add. in mense Ianuario, *vide supra*, p. 199.)

Archiv. E. 1604, adds the following note on leaf 131 b:—

'Michaelmas terme	Beginneth the 10 of October, Endeth the 17 of December.
Christmas, or Hillari term	Beginneth the 14 of Janu: Endeth the Satursday † seuenight before Easter.
Easter terme	Beginneth the wednesday seuenenight afterEaster. Endeth the Thursday before Whitsunday.
Trinitie term	Beginneth the wednesday after trinitie Sunday. Endeth the 6 day of Julie.

The Act is commonlie the Satursday † following'[2].

[1] The word '*dirge*,' so common in academical diaries, is derived from the opening of the first antiphon at 'Mattins for the Dead,' '*Dirige, Domine Deus meus, in conspectu tuo viam meam.*' The first antiphon at the previous evensong of the Departed was '*Placebo Domino in regione viuorum.*' † = *sic.*

[2] On the Terms and Vacations, see above, pp. 24, 25, 127, 167; and below, Index II, pp. 269-70.

ADDITIONAL NOTES

Pages 5–6, note 6. On examining the two MSS. at Trinity College, Cambridge (B. 14. 39, lf. 276; B. 15. 38, lf. 148^{b} *meditacio nocturna*:—there is a similar hand for *meditacio diurna* on lf. 149), I observe that they both have a close resemblance to the carved fifteenth-century panel '*Manus meditacionis*' in Bishops Cannings Church, Wilts.

In Trin. Coll. Cam. MS. R. 14. 52, after the treatises of Roger Bacon, recipes, &c. A.D. 1458, there occur on lf. 255 certain tables of the kalendar to show the time of day by the shadow, and then on lf. 257, two hands drawn to teach the musical notes or tonic sol-fa.

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23. At Trinity College, Cambridge, there is also a good seventeenth-century MANUSCRIPT of the OXFORD UNIVERSITY STATUTES (MS. R. 15. 3). It is a folio of 411 pages measuring $12\frac{1}{2} \times 8$ inches. It opens with a Kalendar such as we have printed from Archiv. *B.* on the uneven-numbered pages from p. 81 to p. 103, above. Then follow the *Sequentiae Quatuor Evangeliorum.* (See my *Salisbury Ceremonies and Processions*, 1901, p. 17.) The votive gospel *de S. Cruce*, for Fridays, ascribed to Alcuin. *Missale Sarum*, 748*–750*, '*In illo tempore, Ascendens Iesus*, Matt. xx. 17–19. After this, 'Translatio Univ. [Oxon.] de loco ad locum. (Printed by Mr. Anstey, *Mun. Acad.*, pp. 367–9, at the beginning of his vol. ii.) Next, the Oxford Statutes, with many marginal notes, as for revision,—'*Superfluum*,' '*Antiquatum*,' '*Novum*,' '*Probatum*,' '*Referendum ad personas privilegiatas*,'—and with the marks ⏚ = *Reiecta*; ∞ = *mutata*, and references to Archiv. *A*, *B*, *C*, and *D*. On p. 355 are scribblings, 'This booke wass writt by D^{r} Heath (?) in the time of .... Sir Thomas Oseborne nothing ollow then before Charels Cuts, Thomas Cutt. I am sory that Thiss should be so thick. This Robatt from Thomas nocton, .. at (his) high (?) from Noctton, this for John Boswell. Your seruant Robert Boswell. John Boswell, lincolnshier, to Charels Peidgeon.'

'Secretum de emendato Statutorum Exemplari Bibliothecae publicae inserendo. A°. 1617, Iunii 21. N. 47. 1.'

The seventeenth-century transcript of the Kalendar, at the beginning of the volume, agrees pretty closely with Archiv. *B.*, but in the month of January *omits* the Octave of St. Thomas M., on Jan. 5, and the 'Dirige' at Jan. 21. Feb. 23, *omits* 'S. Iuliane' (which is struck through in MS. B.). Apr. 19 is marked 'non le.' (cf. p. 87, 'proximo die non legibili post elect.,' &c.). Apr. 23 'Gregorij' (*for* 'Georgii'). On Apr. 26, 29, there is no notice taken of the Chicheley and Beaufort masses. May 21, 'S. Germani' *omitted.* On June 15 and 24 'Dirige' *omitted.* In July, the 'Missa de cessatione Trinitatis' is placed on the 6th as by the corrector in *B.* On Aug. 6 and 7 no notice is taken of the Transfiguration and Holy Name which are insertions in *B.* Nov. 12, 'de Gray' for 'le Grey.' Nov. 24, 'Crysogoni' (*for* 'Grysogoni,' *B.*). Dec. 5 'pro requie' (*for* 'de Requie,' *B.*). Dec. 29, S. Thomas Abp. M. *is not noted.* (Erased in *B.*)

68–79. Obliterated passages, *marginalia*, &c., in the 'Chancellor's Book,' MS. Archiv. *A*.

Subsequently to the printing of the text of the old kalendar just mentioned, I have, through the kindness of the Rev. T. Vere Bayne, the Keeper of the Archives, been given another opportunity of examining the MS. Although I was unfortunate in having a cloudy day for my inspection, I will offer such fragmentary notes as, with Mr. Madan's kind help, I am able to produce.

68. Jan. 6, 18, &c. The entries in small print 'Epiphania dn̄i,' 'Sc̄e Prisce v'gin̄is,' &c., are insertions in a fifteenth-century hand.

Jan. 22. The interlined 'dirige' and 'missa' are in a fourteenth-century hand. [It is explained by the note cited in *Mun. Acad.* ii. 372. 'Missa pro anima Walteri Neel in die S. Vincentij martyris cum diacono et subdiacono; cum *placebo*, et *dirige* in vigilia.']

Jan. 24–26. The addition 'Et huic misse . . .' was probably made about 1525. At the foot of the January column I read further after 'diacono et subdiacono de . . .' and some such word as 'defunctis' (or 'requiem'), . . . 'cu*m* ora*cio*nib*us* *Inclina*, *domine*, *Fidelium*, *qu*esumus, *domine*, *anim*abus, *Deus*, *qui caritatis dona*, [*Deus a quo*].

These prayers were prescribed for the obit of Walter Neel and J. Shepey. See *Mun. Acad.* i. 168. They may be found in the Sarum Breviary (ii. 282) *in Laudibus Mortuorum*, (ii. 254) *in suffragiis post Letaniam*, with the exception of the second ('*Fidelium*,' &c.), which is perhaps intended for '*Miserere*, *quesumus*, *Domine*, *fidelium*,' and is like the *secreta oratio* in the Mass *Salus populi*. See *Missale Sarum*, 742*, or '*Fidelium*, *Deus*, *omnium conditor et redemptor*, *animabus*, &c., as in the Breviary, ii. 533, *pro omnibus fidelibus defunctis*.

69. Feb. 10. 'Sc̄e Scolastic̄e v'g Missa,' apparently added in the fourteenth century, at some date subsequent to the ordinance against the Burgesses in 1353.

Feb. 11. 'Obit*us* Eliz. nuper regine' in a hand of Henry VIIIth's time.

Under Feb. 28, at the foot of the column, an entry is hopelessly obliterated.

70. March 7, 'sc̄o † thome de aquino' added, and blotted.

March 17, 'pro henrico 4°.' written in the margin, against 'dirige.'

71. April 10. Cardinal Beaufort's benefaction of 500 marcs for the new Divinity Schools is mentioned in *Mun. Acad.* i. 333 (Mar. 5, 1448). He died April 11, 1447. There is an ordinance for the application of this legacy, ibid. ii. 567.

April 28. The note 'non d[is]' (which we print in small type) is a seventeenth-century insertion.

72. May 1. The marginal note here (cited in our foot-note on p. 72) about the mass for Walter Grey was added about 1500. There is a note in this same MS. *A*., just after the kalendar, on lf. 7. '℔ Missa pro anima Walteri de Grey: In die sanctorum Philippi et Iacobi cum *placebo* et *dirige* in vigilia.' To which has been added in an old handwriting:—'Obitus de archiepiscopo W. de Grey, qui nobis contulit domos ante portam de Smythegate, pro quibus in anno prouidit vniuersitas pleno seruicio solempnia fore pro ipso.'

'℔ Missa pro anniversar' Reginaldi seruientis quarto die post festum sancti Iohannis ante portam latinam [May 6–10] cum *placebo* et *dirige*.' Arch. *A*. lf. 7.

A. Wood has left a note (*Life and Times*, i. 431 *a*) to the effect that 'Walter Grey, abp. of York was owner of seuerall tenements in Oxon, and that called Blackhall joyning on the west side to Hart hall he gave to the Universitie. He died on the day of S. Philip and James (1 May), on which day yearlie there was a solemne mass with a *placebo* and *dirige* celebrated for him by the Chancellor

and Masters.' (Add. for *Hist. Univ. Oxon.*, ed. Gutch, i. 232.) 'Great Black Hall was in Cat-street in St. Peter's-in-the-East parish, the N. W. corner of Hertford College, opposite Smith-gate. (*Little* Black hall was opposite Brasenose Gate, where the Radcliffe Camera now stands.) At one time Wood thought that Black-hall was given by Nic. Kyngham, bedel.' *City of Oxford*, i. 97; cf. i. 582, 596; iii. 272.

May 15. 'non le' is in a seventeenth-century hand, but 'Sce ffredeswyde' was a much earlier insertion.

May 26. Arch. *A.* (lf. 7) has a memorandum:—

'℔ Missa in die sancti Augustini pro magistro Gilberto de sancto Leofardo quondam [1288–1305] episcopo Cicestrie.'

73. Some entry has been erased at June 3rd and 4th.

June 15. 'Dirige' has been entered, with reference to J. de Langton. The note concerning his anniversary mass appears to be in writing of Henry VIIIth's time.

June 24. 'dirige,' mentioned in our foot-note on p. 73, was inserted about the year 1500.

June 25. An erasure appears after the name of St. Eloy. The notes 'no*n* le,' &c., in the margin are in seventeenth-century writing. In Arch. *A.* (lf. 7) are notes:—

'Missa pro anima M^ri^ Henr' de Herclay cum exequijs precedentibus. Nota. Et hoc specialiter a procuratoribus caueatur vt in omni missa communi dicantur iste com*mun*es collecte *Deus, qui inter apostolicos*, &c. [*Brev. Sar.* ii. 273] et *Quesumus, Domine, pro tua pietate.* [*Missale*, 875*] et *Inclina*, &c. [*Brev.* ii. 282] pro benefactoribus diuers' cis*tarum*' in an early hand. Then is added, 'Stat*utum* factum apud Ebor' in tribus septimanis sancti Michaelis Anno regni regis Edwardi filij Edwardi xij^o^.' (October, 12 Ed. II., 1318.)

74. July 10. I think I can detect the words '... Missa die cessa[cionis de Spiritu Sancto] vt in fo. 43.'

July 28. Dedicac*i*o ecclesie beate marie.

76. The fact that the column for the month of September (in vacation time, when no exequies were observed) has been left free from obliterations is noticeable. It goes to prove that the blots elsewhere were not the result of mere accident.

77. October 6. An obliterated entry baffles us. Some letters looking like 'fũit ped^{9} (? tempus) mesiũ.' faintly appear.

Oct. 28. 'Sanctorum Simonis et Iude apostolorum.'

Oct. 30. 'dirige' inserted.

78. November 16, 17, 22, 23 and 25.

The notes here illegible were probably 'Missa: non le,' 'non le,' 'non le nisi fe,' 'Missa: non le,' *and* 'non dis.' The masses were for the brothers Cherleton, and for the Countess Ela Longespé, the younger, respectively.

79. The entry respecting St. Osmund must have been made subsequently to his canonization in January, 1457.

80–102 (even-numbered left-hand pages, from the Proctor's Book, Archiv. *C.*).

80. Jan. 13. For Walter Neel's obit there is an obliterated passage of which some words like the following are visible:—'Istis . . diebus no*n* fient d[isputaciones] cum . . . ordinarie vsitatis . . . fo. 21.'

82. Feb. 22. Arch. *C.* has also a note in the margin:—'Obijt dux Gloc' *anno domini* 14 xlvii [i. e. 1447] . . . lij.' The concluding word perhaps designates the place where he died in prison.

84. References to 'fo. 35 and 36,' 'fo. 38,' and 'fo. 118' are written against March 2nd, 12th, and 17th (the obits of Turville, Gildeford, and King Henry IV).

March 30. The word 'Scrutatoribus,' inserted here in a late sixteenth-century hand, does not really belong to that day, but is part of an unfinished registration of an election of proctors in 1592. The lower margin of Arch. *A.* was utilized for such purposes about 1588–1607.

86. At the foot of the April page in *C.* is a note:—Nota quod misa† pro henrico [Chichele archiepiscop fiat] die martis post initium termini . . .' The ordinance of May 24 and June 5, 1432, prescribed a mass preceded by exequiae mortuorum on the anniversary day of his death 'si commode fieri poterit, seu alio viciniore sequenti, saltem non legibili.' (*Mun. Acad.* i. 297–8.) Abp. Chichele's death occurred on April 12, 1443.

88. References to 'fo. 31 and 32,' 'fo. 22,' 'fo. 32,' and 'fo. 32' are entered in the margin of Arch. *C.* with reference to obits on May 6 (Selton), 10 (Reginald le bedel), 15 (Robery), and 26 (Leofard).

90. June 16. Langton's *requiem.* A reference given to 'fo. 36=42.'

June 20. 'Translatio S. Edwardi regis et martyris' a later entry, perhaps of the seventeenth century.

June 25. Hercley's name had been erased, and was subsequently restored. A reference is given to 'fo. 22=28.'

92. At July 5, a reference to 'fo. 20=26' for the 'Cessacio Trinitatis.'

100. There are several references in November, viz. to 'fo. 21=27,' 'fo. 130 et no*ta* ibidem,' 'fo. 21=27,' 'fo. 22=28,' and 'fo. 21=27,' for Nov. 12 (Wa. Grey's obit), 13 (Danvers), 16 (K. Henry III), 20 (Charleton), and 29 (Q. Eleanor).

Nov. 23. I read in the margin, as to the Countess Ela's mass, 'cum sequencia et simbolo.' The Nicene Creed was recited at mass only on certain days, and not e.g. at capitular masses of the Departed. Ela's mass being a mass of the Holy Ghost had before the Gospel its sequence, '*Veni, Sancte Spiritus, et emitte celitus,*' as in *Sarum Missale*, p. 744*; or else '*Sancti Spiritus assit nobis gratia*' (as in *Brev. Sarum* ii. 504) which was properly the Whitsunday sequence (*Missale*, p. 426).

81–103. (uneven-numbered right-hand pages, from the Proctor's Book, Arch. *B.*).

81. Jan. 5. 'Octa S̄cti Thomae' inserted by a seventeenth-century hand.

At the foot of p. 81 is the name 'Jenkinus Vaughan Procurator,' written doubtless in 1614.

83. Feb. 7. The marginal note which we have printed at the foot of p. 83 is in a sixteenth-century hand.

89. May 15. For Rowbery's mass the reference 'fo. 62°' is added. And this I think may be the illegible reference at the end of our foot-notes to p. 89.

91. June 13. After 'S̄ci Antonij' is entered an astronomical symbol to indicate '*Sol in Cancro.*'

95. August 6–7. The entries of the late fifteenth-century festivals of the Transfiguration and the Most Holy Name appear to me not to have been added here (in Arch. *B.*) until the seventeenth century. They do not appear at all in the earlier MSS. Arch. *A.* and *C.*

99. October 11. 'S. Edwardi regis' was originally written here, but for some reason has been erased. This was St. Edward the Martyr.

About Nov. 18, the Master Ri. Lichfild, mentioned in the note recorded at the foot of the October page (99 *n.*) was LL.D. and Archdeacon of Bath 1460, and Middlesex 1476, and was buried in St. Paul's in 1497.

† 'misa' (*sic*).

101. November 8. 'Hoc die (1602) publica Academiae bibliotheca, a M^ro^ Bodleio restaurata, aperiebatur.' After this appears the obliteration of an early note, in which I detect the words '. . . a principio euangelij vsq*ue* [ad iii.] *agnus dei*.' This refers probably to the anniversary of Walter de Grey, Abp. of York (*ob.* 1255), who was commemorated in November as well as in May, the month in which he died. As to the rule against leaving the church before *Agnus Dei* was finished, see above pp. 68, 80 *n.*

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108. At Peterhouse, MS. 1. 0. 7. contains *Sophismata Gulielmi Heytesbury*, a late fourteenth-century MS., beginning lf. 141 'Omnis homo est omnis homo.' At Corpus College, Cambridge, MS. Parker, 378, contains, on paper, in a fifteenth-century hand, *Sophistria academie Cantabrigiensis*. 'Proposicio est oracio indicatiua congrue et perfecte . . . descriptio est insufficiens.' (Then 'Benefundatum preexigit debitum,' four leaves. [By W. Chubbes, fell. of Pemb. Hall, first Master of Jesus Coll., Camb., 1497.] It is a logic primer, and was afterwards printed. See Dorne's *Day Book*, Oxford Hist. Soc. *Collectanea*, i. 149; ii. 456.)

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119. The *Cisioianus* and its variations.

To our specimens of *Cisioianus* variants we might have added:

(11) Cisio Ianus Epi super adde Ben. Hil. Fe. Mau. *Marcel.*

from a Durham kalendar, Brit. Mus. MS. Harl. 1804 (cir. 1400), which R. T. Hampson appends at the foot of an earlier Exeter kalendar, *Medii Aevi Kalendarium*, i. 449–60. '*Ben*' is Benedict Biscop. Other saints noted and noticeable in this Durham kalendar are:—Guthlac and Wulfrid, April 11 and 24; Bedae commemoratio, May 27; William and Botulph, June 8 and 17; Karilef and Bosili commemoratio, July 1 and 8. (The last line appended to July, p. 455, seems to belong more properly to June); Oswyn and Ebbe, August 20 and 25; Eustace, Edmund, and Hilda, Nov. 2, 16, and 17. (Hilarion, abb. Oct. 21, and Godric, erem. May 21, appear in the almanac, though not in the verses.)

(12) Cisio Ianus epi. sibi seq[itur] Oc. Fe. Mau. Mar. Sul.

in Bodl. Oxon. Digby MS. 29 (4) lf. 9, from the pen of Robert Stapulton.

The *Cisio ianus*, and its variations.—Mr. Bickley has very kindly sent us notes of six other MSS. in the British Museum, to be added to those described on pp. 137–47, 250–2.

(13) Brit. Mus. MS. Cotton *Julius* A. vi. The Kalendar begins:—

'Principium iani sancit tropicus capricornus[1].
Incipit hic ianus cui traditur astraea † capra[2].

(14) Brit. Mus. MS. Cotton *Vesp.* E. xvi. fo. 76.—*Prooem.* 'Cum in vnaquaque sciencia est vnum generale in quod resoluuntur omnia que sunt in ista sciencia . . . Et hec de tempore tam breviter ad presens sufficiunt.'

Text:—'Filius esto dei . . . *Gloss*:—'Pro littere dominicalis inuencione secundum ordinem digiti compositi deseruiunt isti versus . . .' (*Imperfect.*)

'Cisio ianus epi. lucianus et hil fe. mau. mar. sulp.
Pris. wul. fab. ag. vin. pete. paulum iul. agne. batil.' &c.

(15) Brit. Mus. MS. 12 E. xvi. fo. 58. *Text*:—'Filius esto dei . . . *Gloss*:—

[1] Cf. MS. Cotton *Titus* D. xxvii., R. T. Hampson, *Medii Aevi Kalendarium*, i. 435.

[2] Cf. MSS. Cotton *Galba* A. xviii., *Jul.* A. vi., Hampson, *Medii Aevi Kal.* i. 397 (with margin and notes).

Compotus iste diuiditur in sex partes, quarum prima docet inuenire literam dominicalem . . .' (Cf. p. 139.)

'Cisio ian. ed. epi. lucianus et hil. fe. mau. mar. sul.
Pris. wl. fab. ag. vin. pete. paulum iul. agne. batil.'

(16) Brit. Mus. MS. *Harl.* 2369, fo. 24. *Text*:—'Filius esto dei . . .' fo. 26^{b}. 'A. B. C. sunt extra . . .'

fo. 27^{b}. 'Cisio ian. ed. ephi. lucianus et il. ffe. mau. mar. sul.'

(17) Brit. Mus. MS. *Egerton*, 824.

fo. 1. *Gloss*: 'Licet modo, *&c.* proprio ponit in fine temporum . . .' (Cf. pp. 138, 140, 144-5, 147.) fo. 12. *Text*:—'Aureus in iano numerus . . .'

(18) Brit. Mus. MS. *Egerton*, 2622.

fo. 2. *Text*:—'Filius esto dei . . .' 'Cum bissextus . . .' fo. 3. 'A. B. C. sunt extra . . .' *Gloss*:—'Pro littere dominicalis inuencione . . .' (cf. no. 14, above), 'Positis istis duabus diccionibus *celum bonus* . . .'

In the *Cisio ianus*:—

'Cisio ian. ed. epi . . . sul.
Pris. vul.' &c.

(*Text ends*) '. . . Septima dat primam, sextam pede dena, decemque.'

136–148. Some additions may be made to our *List of Books* on the *Computus*.

ALGORISMUS COMPOTI VERSIFICATUS. 'Hec algorismus ars presens dicitur, in qua.' Corpus Christi College, Cambridge, MS. Parker, 37, f. 47^{b}. 'Hic incipit Algorismus Hic † algorismus . . .'; Trinity College, Cambridge, MS. O. 5. 4 (like the foregoing a large folio, containing also the *Massa Compoti*), fo. 275^{b}–81. 'Hic incipit algorismus integrorum. Hic algorismus . . . (with gloss, 'Liber iste, quem pre manibus . . .'); J. O. Halliwell printed the text of the verses,

'Hec † algorismus ars presens dicitur, in qua
Talibus Indorum fruimur bis quinque figuris,
0, 9, 8, 7, 6, 5, 4, 3, 2, 1. . . .
ending . . . A dextris digitum servando prius documentum,'

from Brit. Mus. MS. 12. E. 1, in his *Rara Mathematica*, 8vo Lond. Parker, 1839, pp. 73–83. Another Parker MS. C. C. C. C. cod. 456, quarto, has 'Hec algorismus,' f. 46^{b}, with *Sphera* and *Compotus*. At Trin. Coll., Cam., MS. O. 1. 31, 'Hec algorismus . . . pro summa petita.' *Explicit Algorismus bonus et vtilis* (quod Iohannes B.) A.D. 1419, fo. 1–18^{b}. MS. Coll. Gonv. Cai. 141, contains (before the *computus*), 'Incipit Algorismus in integris [*al.* integrorum] Hec algorismus . . . Liber iste, qd' † pre manibus . . . Iste liber . . . dicitur *algorismus* ab Algore rege,' &c. 'Algorismus figurarum. Cautele algorismi. Algorismus minucciarum (*al.* in minucijs). Regule algorisme †,' &c.

138. Beda (in fine). Digby MS. 56, lf. 165^{b}; cf. ff. 212, 217. Digby MS. 191. 'Hic est sapientia totius martirologij, et dicitur *Manus Bede*.'

BRIDFRITH, or BRIGHTEFERT, RAMESEGANUS, a monk of Ramsbury, cir. A.D. 980. Compotus Latinorum et aliorum. MS. Ashmole, 328.

Compotus Manualis cum versibus, Secundum usum Sarum :—

Sloane MS., 1620 (saec. xiv), lf. 15.

'Compotus est scientia considerans tempora ex solis et lune motibus et eorum adinuicem coequacione distincta. Sciendum est ergo, quod inter Latinos primo Romulus diuidebat tempora per annos et per menses . . .'; *ends* 'Sunt enim xii. menses, quibus nunc vtitur ecclesia, quorum ordo patet per hunc versum, *etc. Ia: Fe: Mar: etc.*' (alia manu).

The comment begins :—'Computus iste diuiditur in sex pertes †, quarum prima docet inuenire literam dominicalem. Secunda docet inuenire numerum aureum . . .'

On lf. 29, the *Cisioianus*.

'Cisio ian. ed. ephi. lucianus hil. fe. ma. mar. an.
Pris. ger. fab. ag. vin. quoque pa[u]l. cō. iul. a. se batil.'

Compotus manualis parvus cum versibus et expositione (saec. xiv.) Sloane MS. 3024, lf. 2.

'Incipit compotus paruus manualis collectus et extractus partim ex compoto theometrali (*forsan* geometrali *vel* chirometrali), et partim ex compoto manuali. [Q]uor dicitur compotus enim describitur sic. Compotus est scientia considerans tempora ex motibus solis et lune, et ex eorum adinuicem coequacione distincta . . .'

On lf. 12^b. 'Cisio ianus e. tra. sibi vendicat oc. sibi mar. an.
Pris. heu. fab. ag. vincenti paulus nobile lu^n.'

lf. 15. 'A. b. c. sunt extra . . . Filius esto dei.'

Computo Ecclesiastico, Tractatus de. MS. Bodl. 342; 138.

Carmen de Computo. MS. Bodl. 342; 149.

Compoti tabularum explicatio. MS. Bodl. 342; 152.

Compotus Manualis, or 'digitalis,' written by one of the Holdenby family of Isham, Northamptonshire, in the fifteenth century. Trin. Coll. Cam. MS. O. 1. 57, lf. 21. 'Filius esto dei . . . Pro littere dominicalis inuencione secundum ordinem compoti digitalis deseruiunt isti (?) quinque uersus.' (Lf. 23.)

'Cisio ianus epi. lucianus et hil. fe. mau. mar. sulp.
Pris. Wlst. fab. ag. vin. quoque pau. co. hil. atque batild.'

ends on lf. 31^c . . . yemis caput est orientis . . . siue primi alphabeti, siue secundi.' (Leaves 32–68, lost.) *Palmistry* hands occur on lf. 118^b, and at the end, leaves 129^b, 130.

Compotus manualis. 'Filius esto Dei . . . (gloss) Compotus iste diuiditur in sex partes . . .' (Text ends on p. 44, with many verses, . . . 'Libra est Scorpios Architenens Caper Amphora Pisces.') C. C. Coll. Cam. Parker MS. 456, small quarto, after Grosseteste 'De Sphaera,' pp. 27–44. A page and a half left blank before '*Hec algorismus.*'

'Compound manuell,' 'A treatise of the.' 'Sicut ait Augustinus distinct. 38 cap. *Que ipsis*, sacerdotes compotum scire tenentur.' 'Hec sunt signa poli . . . Augurior, decies . . . Incipiunt Iulij pridie ydus caniculares.' A MS. treatise, sixteenth century, on paper in Parker MS. 169 (bound up with a copy of the 'Kalendar of Shephardes,' printed by W. Powell for J. Walley, 1559). The MS. occupies pp. 497–551, ending with thirty-six lines 'Impare par . . . Mobilis . . . coeuos. Christus factus homo lauat omnes redditu † t^{o}no.'

Elvedon, Walter, of Gonville Hall, Cam. cir. 1330. At C. C. Coll. C. Parker MS. 37, a tall folio, is inscribed on lf. 27 '*Kalendarium Eluendene.*' It contains also Theorica Campani de motibus planetarum. At lf. 36 'Numerus est multitudo . . .' Lf. 37^b, another kalendar. Lf. 46, '*Liber compoti.* Aureus in Iano . . . Mobilis' *ends* lf. 476. 'Mobilis ibo ciphos ace liber habeto coeuas †.' (I count here 367 verses.)

Grosseteste, Ro., Episcopus Lincolniensis, 1175–1253.

Parker MS. 439, is a small quarto, written in double columns. 'Capitulum i. De causa bisexti . . . Cap. xii. de aduentu et de temporibus quatuor ieiuniorum. [*C*]ompotus est sciencia numeracionis.' (The treatise is mainly in prose, but it ends—) '. . . nos admonet, atque Matheus. Explicit compotus ecclesiasticus dñi

robert grosseteste epî lincolniensis.' There is a circle and two leaves of kalendar computation.

In MS. Coll. Gonv. Cai. 141. The same treatise occupies leaves 57–92, and is inscribed '*Incipit compotus episcopi lincolniensis.* Compotus est sciencia . . .' It is here preceded by '*Algorismus*,' and followed by '*Compotus versificatus sub compendio.*' 'Licet modo . . . quod queris semper haberi.'

Grosseteste's treatise *De Sphaera* has been printed, fo. Venice, 1508, p. 87 (Camb. Univ. Libr. 2o. 9. 43). Also in the collection of tracts upon that subject, printed by L. A. Junta, fo. Venice, 1531–2, lf. 166–168^{b}. ('Intentio nostra . . . .')

KALENDARIUM:—Ars kalendarii. Trin. Coll. Cant. MS. R. 7. 23, fo. 231. 'Per veterum sagacitatem quia mira subtilitate planetarum cursum, et temporum considerabant distinctiones . . .' fo. 244^{b}.

'Circumcisus Adam fac Epiphania feritur
Illarius fidit Fabianus gignitur Agnes
Addo Vincentem doceat Conuersio Pauli . . .'

(This variety of 'Cisioianus' ends on fo. 295,

'Ex te, Christe bone, natalis festa feruntur.')

It is found also in MS. Gonv. Cai. 137, p. 2, in the form

'Circumcisum † Adam focus Epiphania feretur
Illarius fidis Fabianus gingitat (*al.* 'gignitur') Agnes
Addo Vincenti dociat † Conuersio Pauli
Brigida dauiticus eat vt Purgacio Matris,' &c.

Trin. Coll. Cam. MS. R. 15. 18. quarto. A Kalendar of the Sarum type. 'Hoc prius kalendarium, cum tabulis sequentibus ad simplicium sacerdotum clericorumque instruccionem ex diuersis orthodoxorum pract.' Kalendar Tables, A.D. 1502–1578. Then an older one:—'Ad noticiam tabularum et kalendarij sequentium primo ponitur tabula docens legere algorismum.' Also a Table for 140 years from A.D. 1364. Kalendar, Tabula planetarum, &c.

Trin. Coll. Cam. MS. O. 2. 5 (after the *Massa Compoti*), lf. 43. '*Hic incipit ars kalendarij.* Per veterum sagacitatem composita fuit kalendar*ius* qui vna subtilitate planetarum cursus . . .' lf. 45. 'Circumcisus Adam . . .' *ends.* lf. 51. '. . . nostrum emisperium. ¶ In alio ã Recessit a nostro emisperio. Amen. Hic liber est scriptus, qui scripsit [sit benedictus]. *Explicit ars kalendarij.* (In this volume there appear some diagrams of hands on lf. 388–9, not for the *computus*, but for palmistry. They are very rudely drawn.)

LAMBERTUS. Ratio et brevis Expositio de Computo. Epistola Engiscalchi archipresbyteri, Lamberto directa; deinde respondet Lambertus, 'Iussistis etiam mee vilitatis industrie . . . Decennovennalis circulus dicitur . . .' B. Pez, *Dissertatio Isagogica ad Anecdota*, I. i. pp. xxv, xxvi.

MATTHAEUS. Computus Ecclesiasticus. 'Augustini auctoritate freti in domo Dei . . .' B. Pez, *Anecd.* I. i. p. xxvi.

'Menses dicuntur a mensura . . .' Trin. Coll. Cam. MS. O. 7. 41, lf. 24, after Tables of movable feasts upon a folding sheet.

NIGRELLIUS, magister. Ars doctrinalis, que computus appellatur. Pez. *Anecd.*, ubi supra.

PULCHRO ANNO, Iohannes de. MS. Bodl. 342, fo. 50.

ROSENHEIM, Petrus de. Floruit cir. A.D. 1419. Prior of Rosenheim. Computus. B. Pez. *Anecd.* I. i. p. xxvi.

SACROBOSCO (de Cathelonia), J. de. De computo. MSS. Bodl. 341. 112; 1285. 107; 1522. 43.

Algorismus de Integris et Minutiis, 'Propter multiplicis laboris alleuiationem . . . a se elicere hec pro nunc dicta sufficiant,' in Trin. Coll. Cam. MS. R. 2. 86. ff. 1–14, quarto. In the same library is a printed 8vo volume containing:—

(1) 'Iohannis de sacro busto libellus de Sphaera.
Accessit eiusdem autoris computus ecclesiasticus.
et alia quaedam in studiosorum gratiam edita.
cum praefatione Philippi Melanthonis.—Vitebergæ.
mense August. a° 1531.

Proemium autoris. Tractatum de sphaera quatuor capitulis distinguimus . . . i. Sphaera igitur ab Euclide . . .' [*sig.* A–I.]

(2) 'Libellus Ioannis de Sacro Busto, de anni ratione,
seu, ut vocatur uulgo, Computus Ecclesiasticus.
Cum praefatione Philippi Melanthonis. (Mense Augusto, 1538).—1545.

Proemium autoris. Computus est scientia considerans tempora ex solis et lunae motibus . . .

De partibus temporis minoribus die. Quadrans est quarta pars diei naturalis . . . (*ends*) Ecclesie Christi, quod nos hic fructificemus. Amen.'

(3) On *sig.* Q. 2:—'Cisio Ianus in carmine redactus, quo facilius a pueris edisci possit.

Cisio, Ianus, Epi, sibi uen-di-cat, Oc, Fe-li, Marc. An.
Prisca, Fab. Hag, Vin-cen-ti, Pau-lus no-bi-le lu-men.

(4) Themata xci. autore Erasmo Reinholdo Salueldensi.

Impressum Viteburgæ
apud Vitum Creutzer
Anno. 1545.'

J. Sacrobosco de Arte Numerandi, printed in Halliwell's *Rara Mathematica*, pp. 1–26, 'Omnia que a primeua . . . De extractione radicum dicta sufficient,' has in its opening an echo from the *Arithmetica* of Boethius.

Villa Dei, Alexander à, author of *Doctrinale Puerorum*, cir. A.D. 1209. His *Massa Compoti* was so called 'sicut de multis laminis aeris in conflatorio massa una efficitur.' See Bodl. MSS. 360, 11; *massa*, 360, 138; 361, 91^{c}; 1285, 93^{d}; 1522, 187^{c}; cf. 342, 149; 342, 151; 361, 91^{c} (*comment.*); 1471, 83. MS. Bodl. Digby 28 (mentioned already, with others, on p. 147) is an early thirteenth-century MS. We may add to our list MS. Digby 22, fo. 25–41; and Digby 228, fo. 3^{b}–7, imperfect. Trin. Coll. Cam. MS. O. 5. 4, a large folio, contains (next after 'Algorismus') on fo. 281^{b}, Massa compoti 'Licet . . . codices . . . Auxiliante Deo paro tempora scribere metro . . . Aureus in Iano . . . f. 282. Sequitur inuencio aurei numeri. (f. 285) Mobilis ibo cifos a te liber habito cifos †. *al.* habeto coëuos.

Sillaba dat mensem prima, secunda diem. (gloss) *Mobilis ibo*: In istis versibus sunt septem dicciones . . . et ista sufficiant de massa compoti. Explicit massa compoti. (Then on column 2) Compotus manualis. Compotus iste diuiditur in .6. partes . . . Filius esto dei . . . (gloss) Isti versus deseruiunt . . . (end on fo. 287^{a}, col. 1) Mar. ma. Iul. Oc. Senas, reliquis dabit minor unus . . . minor esto duabus. (gloss) *Duo primi* versus deseruiunt ad inueniendum quot nonas . . . docent quot dies habet quilibet mensis.' Then one and a quarter columns blank.

Besides MS. Gonv. Cai. 341, MS. 141 contains (next after the *Computus* of [Grosseteste, Bp. of] Lincoln), at lf. 93, '*Incipit compotus versificatus sub compendio.* Licet modo in fine temporum plures constet habere codices . . . Aureus

in Iano numerus . . . (gloss) Hic ponit auctor modum formandi aureum numerum . . . Qua mediante potest quod queris semper haberi. Explicit.' The total number of verses here is (I believe) 531. The gloss is written in the margin, besides which there are some interlinear glosses[1].

MS. Gonv. Cai. 341, § 12. '*Hic incipit massa compoti.* Licet modo . . . codices (*gl.* i[d est] libros). . . . Iste versus consequitur (dicit) quotus est numerus aureus singulis annis per diuisionem annorum domini, *Ignorans numerum*, &c. . . . Aureus in Iano . . .' Here I count about 506 verses in the text. There is no 'Cisioianus.' Lf. 109, a kalendar in two columns.

MS. Gonv. Cai. 137, fo. 71. '(L)icet modo . . . Iste liber in prima sui diuisione . . .' (Imperfect; and the initials have not been put in by the rubricator.)

MS. Gonv. Cai. 385, p. 358. 'Licet modo . . .'; p. 359, 'Aureus in Iano . . .' On p. 363, *diagram of a hand* in the lower margin. Ends on p. 377 'Qua mediante potest quod queris † habere.' *Explicit tractatus de tabulis.* (I count here 512 + 4 lines.) The gloss extends only to p. 374. On pp. 378–9, a kalendar in three columns.

148. WIERAMMUS. De Beda excerptus de Computo liber. B. Pez. *Dissert. isagog.* ad Anecd. ii. p. xxvi. 'Quis primus inuenit menses . . .'

For our list of writings on the 'Computus' I may add from S. Ayscough's Catalogue of the Sloane MSS., &c. in the British Museum.

Sloane MS. 263, § 39. BAEDAE Versus de xii mensibus (? saec. xii).

Sloane MS. 3540. DIONYSIUS. Tres tabule super kalendarium.

Sloane MS. 263. HELPERICUS. De Compoto.

Sloane MS. 282. Kalendarium ad meridiem univ. Oxon., A.D. 1380.

Sloane MS. 407. W. REDE. Tabule, secundum meridiem Oxon., p. 38; cf. ibid., p. 33. Also in the same volume Tables by ALPHONSUS, BEDFORD, BRAGUS, CURTIS, FARESBY, Duke HUMPHREY OF GLOUCESTER, KYLLINGWORTH, RANDOLPH, &c. For Sloane MSS. 1620, 3024, see above, pp. 249, 250.

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153. *The Cambridge Computus Manualis.* On p. 119 I have mentioned two MSS. '*in*' or '*secundum vsum Cantabrig.*' Of these Digby MS. 15, by a scribe named 'Bernys,' or Barnes, occupies eleven leaves. It begins like several others (see p. 139) 'Computus iste diuiditur in sex partes.' The metrical portion begins 'Filius esto Dei' (cf. pp. 135, 161), and consists of about eighty lines, in about twenty sections, including a *Cisioianus* (no. 5, mentioned on pp. 118, 119). The other, in Digby MS. 81, occupies only six pages (lf. 8–10^{b}) partly paper, partly vellum, and consists of only forty-four lines of verse, divided into twelve sections, with a prose gloss to each, from the pen of J. de Marisco (see p. 145). It begins 'Compotus iste dividitur in quinque partes, quarum prima docet inuenire festa immobilia:

Cisio ian. ed. Ephi. lucianus et hil. fe. mau. mar. Sul.'

Later in the same volume (lf. 35) is '*Thome de Mercato commentarius super librum Dionysij Exigui de compoto ecclesiastico*,' in which there are 358 lines, beginning 'Aureus in Iano numerus'; followed by fifty on the festivals; then *Arbor numeralis*, beginning 'Phalerata grauibus.' Then, another *Cisioianus* (lf. 65^{b}). Another similar collection is bound up at the end.

There was formerly bound up with certain tracts in the library of Peterhouse, Cambridge, and written (like the Digby MS. 81) on paper and vellum intermixed,

[1] The curious reading '*radices*' for 'codices' occurs in MS. Trin. O. 2. 5.

e. g. *De Sphera*, *Albumazar*, *Messehalla*[*th*], and *Iergis*—as an ancient table of contents shows—a *Computus Manualis secundum M*[*agistrum*] *T. de N*[*ouo*] *M*[*ercatu*], in the volume now marked '2. 5. 1,' which was formerly the property of *T. Deynman* (*al.* Denham) *medicus*, Master of Peterhouse in 1500–16. I gather that the book was carried to the Deanery at Ely (like the old portrait of the Founder, Hugo de Balsham, Bp. of Ely) by Dr. Andrew Perne, who held the deanery with the mastership in 1557–89. The volume was subsequently restored: but the Cambridge *Computus* had been removed from it at an earlier date. Peterhouse has also lost a copy of *Computus Ecclesiasticus Campani*, lent in 1556 to Dr. Dee, the astrologer. It has found its way into the library of Samuel Pepys, now at Magdalen College, Cambridge.

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156. The Rev. Andrew Clark, LL.D., has kindly sent me a description of a mid-fifteenth-century metrical kalendar, in seven-line stanzas, which he finds in the *Godstow English Register*, which he is editing for the Early English Text Society from Bodl. Rawl. MS. B. 408. It assigns not merely one syllable like the *Cisioianus*, but an entire line to each day in the year, as does e. g. the tenth-century Latin kalendar printed by Hampson (i. 397–420) from Athelstan's Psalter, MS. Cotton, Galba, A. 18. The Godstow kalendar has no Oxford peculiarities. Its most noticeable entry is a commemoration of St. Botulph in *July*. It begins 'O Jhesu, lorde, for the *Circumsicyon*,' and ends 'For *seynt Siluester* loue, at oure laste ende.' Cf. Wynken de Worde's Prymer, 4°. 1513. (Brit. Mus. C. 35. e. 7.)

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164. In the *Computus Manualis*, lines 76, 76[b], the *Computus Manualis parvus*, in the Sarum Manual of 1523, reads—

'Libraque, Scorpio, Arcitenens, Capricornus et Urna,
Quos tenet et Pisces: sita sunt hoc ordine signa.'

169. In *Comp. Man.*, li. 130, the Sarum Manual reads 'Aureus hinc' for 'Aureus hic.' And in line 131, 'dud,' for 'duc.'

172. Before line 196 ('Primula G. Iani'), the Manual inserts a heading—

[℔ *Pro clauibus.*]

173. Between lines 230–1, the Sarum Manuale (1523) inserts a line—

'Sed cum predictis addes sanctos simul omnes'

(i. e. All Hallows' even).

Line 236, 'fercula' is the reading in *Man.* 1523, for 'escula' or 'excute.'

174. After line 244 of the *Computus Manualis* the Sarum Manual, 1523, adds a distich—

'℔ *Pro solstitijs.*

Hec duo solstitia faciunt: Cancer, Capricornus.
Sed noctes equant Aries et Libra diebus.'

191. Dr. C. Horstman has printed, from a Durham MS. (now MS. Arundel 507), a less corrupt version of the lines *de x. plagis Egipti.*

'Prima rubens vnda: ranarum plaga secunda.
Inde culex tristis: post musca nociuior istis.
Quinta pecus strauit: vesicam sexta parauit.
Hinc sequitur grando: post brucus dente nephando
Nona tegit solem: primam necat vltima prolem.'

Library of Yorkshire Writers (*Ri. Rolle*, &c.), i. 428.

196. The Oxford Scholars' Petition for Cessation of Lectures, *cir.* 1220.

Ant. Wood's Latin translators make him say in *Historia et Antiquitates*, ii. 30, folio, 1674, that there was an *inscriptio*, or title, to the lines by Michael Blaunpayn, Cornubiensis, which proved that there were academical exercises performed at Oxford upon holy days. Wood's own book in English, ed. Gutch, II. ii. 817, 4°, 1792, expresses the same statement more fully, adding the words '*I have omitted* . . . the title going before them.' (See above, p. 196.) Mr. Madan assures me that the copy of Blaunpayn's lines used by Wood was certainly derived from Cotton MS. Vesp. 5, fo. 179^{b}. Mr. Henry Littlehales, however, informs me that the manuscript itself prefixes no title at all to the verses. We can only suppose that Brian Twyne, transcribing from the MS. prefixed a descriptive title out of his own head, and that Wood naturally supposed that it was of the author's writing.

As, however, the MS. does contain several verses which Wood omits in his History, we have thought that a copy of the entire piece from the Cottonian MS. (transcribed for us by Miss Jessica Lewis) would be acceptable to our readers.

VERSUS MICHAELIS BLAUNPAYN, cir. A. D. 1250 (ex cod. MS. Cotton Vesp. D. v. fo. 179^{b}).

O doctrinis vir preclare, cuius sensus tanquam mare redundat in medium:
Nihil posco singulare, sed adducor explicare voces vnus omnium.
Omnes tue potestati sumus vltro subiugati, nec uerentes alium.
Sed iam diu fatigati, non ualemus vltra pati scholas et ieiunium.
Laborando ieiunare, ieiunando laborare, duplex est supplicium.
Ista duo simul stare manum † nobis generare posset preiudicium.
Equus diu stimulatus, aruis diu sinuatus, minus [habet] uirium.
Ita diu fatigatus torpet sensus hebetatus, lentescit ingenium.
Non est ergo rationis, quod iam dudum non imponis lectori silencium;
Passos iugum Pharaonis festum resurreccionis inuitat et gaudium.
Resurgentem nobis quare negaretur adorare Christum dei filium?
Si uis pharaonizare, transituro rubrum mare patet exterminium.
Et sit tuus grex securus, corpus christi suscepturus corpus tam eximium
Ne quis tangat nisi purus, petat quisque confessurus[1] sacerdotem proprium.
Visi fratres et sorores, parentesque cariores, et leta natalium,
Sensus reddent forciores, quos et ipsum ad labores reparabit otium.
[Q]uid diffundor in sermones tot allegant † rationes pro pace scolarium.
Vt suspendas lectiones, et ad tempus nobis dones quiescendi spacium.
Ergo, cleri flos diuine, respirare parum sine, quos uexauit studium,
Ne iam tue discipline nobis fiant displicine uergentes in tedium. Amen.

[1] J. de Burgo, Chancellor of Cambridge in 1385, says, 'Nota, secundum constitutionem ecclesie, quod omnis fidelis, tam vir quam mulier, postquam ad annos discretionis peruenerit, tenetur semel in anno omnia peccata sua confiteri proprio sacerdoti, et ad minus in paschate sumere eukaristie sacramentum nisi ob rationabilem causam de consilio proprij sacerdotis duxerit abstinendum . . . Extravag. *De penitencia et remissione*, ca. '*Omnis utriusque sexus*' (Pupilla oculi, i. cap. 8). In 1378 the fourth constitution of Simon Sudbury prescribed shrift and housel at least thrice a year, viz. at Easter, Whitsuntide, and Christmas. This was a stricter rule than that of the twenty-first Canon of the fourth Lateran Council, under Innocent III in 1215, '*Omnis utriusque sexus*.' On Ash Wednesday, 1443, Dr. J. Macworth, the Dean, sent an excuse to W. Alnwick, the Bishop of Lincoln, to the effect that he always went to his rectory at Tredyngton in the diocese of Worcester to hear his parishioners' confessions in Lent. *Lincoln Statutes*, ii. 459.

About the same period the Masters in the University of Paris (A.D. 1254) found it necessary to deal with a different complaint against certain lecturers among their own number, 'lectiones suas terminare festinantibus, antequam librorum quantitas requireret' (Bulaeus, *Hist. Acad. Paris.*, iii. 280). In a more recent generation again the complaint was different. I recollect a couplet which was current in Oxford about thirty years ago, when certain teachers, being called upon to lecture by the public opinion of the day, were reported to have expressed their feelings as follows:—

'We don't want to teach—but, by jingo, if we do,
We'll have a statutable class to give our lectures to.'

I. INDEX ET CONCORDANTIA FESTORVM, ETC., IN KALENDARIIS

P. = Kalendarium ad Usum Universitatis PARISIENSIS, saec. xiv–xvi. Vide supra, pp. 198–215.
A. = Kalendarium ex libro Cancellarii Oxon. Vide supra, pp. 68–79.
B. = Kalendarium ex libro Procuratoris Oxon. senioris. Vide pp. 81, 83, &c.
C. = Kalendarium ex libro Procuratoris Oxon. iunioris. Vide pp. 80, 82, &c.
O. = Consensus praedictorum iii kalendariorum Oxon., *A*, *B*, et *C*.
R. = Kalendarium Bedelli Oxon., hodie Bodl. 8vo Rawl. 662. Vide supra, pp. 46–57.
M. = Cisioianus Computi Manualis Oxon. A.D. 1520 impressi. Vide supra, pp. 166–8; item, pp. 121–32.
Cam. = Kalendarium ex libro Procuratoris Cantabrigiensis senioris. Vide supra, pp. 216–27.
Eph. Pynson = Cisioianus ex Ephemeride Kalendarii per Ri. Pynson typis, A. S. 1507, mandata.
Kal. Shepherds = Cisioianus per eundem R. Pynson, A. S. 1506, impressus (ed. H. O. Sommer, iii. pp. 15, 16).

*** Ubi kalendaria cuncta (P. O. = A. B. C.; R. M. Cam.) in unum consentiunt, litterarum seriem prorsus omittimus; e.g. 'Agathae, V. M.,' 'Andreae, Ap. M.,' &c.

ABDON et Sennen, MM., 30 Iul., B. C. R. M.
Achillei, cum Nereo, 12 Mai., R. M. Cam.
Adam creatur, 23 Mart., R.
Adaucti, cum Felice, M., 30 Aug., B. C. R. Cam.
Agapiti, cum Sixto, &c., M., 6 Aug., B. C. (Cam.).
Agapiti, M., 18 Aug., B. C. R. Cam. (*Kal. Shepherds*).
Agathae, V. M., 5 Feb.
Agnetis, V. M., 21 Ian., P. O. R. M.
Agnetis, secundò, 28 Ian., B. C. R. M. Cam.
Albani (Albini), Ep., 1 Mart. *Cam.*
Albani, prothomartyris Angliae, 22 Iun., O. M. Cam.
Aldelmi, Ep. C., 25 Mai., B. C.
Alexandri Euentii et Theodulii, MM., 3 Mai., R.
Alphegi, Archiep. M., 19 Apr., R. M. Cam. (cf. *Kal. Shepherds*).
Amandi, cum Vedasto, Ep. C., 6 Feb., B. C. R. M. Cam.
Ambrosii, Ep. C. Doct., 4 Apr.
Anastasii, Ep., 27 Apr. *Cam.*
Andreae, Ap. M., 30 Nov. (cf. p. xxiv).
Andreae Octava, 7 Dec. Cam.
Andreae vigilia, 29 Nov., P. R.
Animarum Commemoratio, 2 Nov., P. (Cf. *Commemoratio.*)
Annae matris B. Mariae, 26 Iul., A. R. M. (28 Iul., P.).
Annunciatio B. Mariae, 25 Mart., P. B. C. M.
Annunciatio Dominica, 25 Mart., P. A. R. Cam.
Annunciationis vigilia, 24 Mart., P.
Antonii, C. monachi, 17 Ian., P.
Antonii, 2 Sept. *Eph. Pynson.*
Antonii Cordigerii, 13 Iun., P. B. C. M. Cam. (cf. 6 Iun., xix).
Apollinaris, Ep. M., 23 Iul., R. M.
Apollinaris, cum Timotheo, 23 Aug., B. C. R. Cam.
Apulei, cum Marco, M., 7 Oct., R. M.
aquarius, 11 Ian., R.; 18 Ian., P., Cam.
aries, 11 Mart., R.; 18 Mart., P.
Arnulphi, Ep. M. 18 Iul., P. B. C. R. M. Cam.
Ascensionis crastinum (15 Mai.), P.
Assumptionis B. Mariae, 15 Aug.
Assumptionis Octava, 22 Aug., R. Cam.
Assumptionis vigilia, 14 Aug., P. B. C. R.
Augustini, Ep. C. Doct., 28 Aug.
Augustini magni Translatio, 28 Feb.

Augustini Anglorum Apostoli, 26 Mai., A. B. R. M. Cam.

Barbarae, V. M., 4 Dec., P. (? *Eph. Pynson, Kal. Shepherds*).
Barnabae, Ap. M., 11 Iun.
Bartholomei, Ap. M., 24 Aug.
Basilidis, Cirini et Naboris, MM., 12 Iun., B. (C.) R.
Basilii, Ep. C., 14 Iun., (C.) R.
Bathildis, reginae V., 30 (*al.* 26) Ian., B. C. R. M. Cam.
Batildis, 12 Iun., *Cam.*
Bavonis, Ep. C. cum Remigio, &c., 1 Oct., (P.) B. R. M.
Beatricis, V. M. cum Felice, Simplicio, &c., 29 Iul. (B. C. R. M. Cam.).
Benedicti, abbatis C., 21 Mart.
Benedicti translatio, 11 Iul., P. R. Cam.
Bernardi, abbatis, C., 20 Aug., P.; 21 Aug., R. M.
Bertelini Staffordiae, 9 Sept. R. (add. MS., p. 54).
Bertini, abbatis, C., 5 Sept., R. M. Cam.
Blasii, Ep. M., 3 Feb.
Blasii, Ep., 14 Iun., *Cam.*
Bonifacii, Ep. M. cum sociis, 5 Iun., B. C. R. M. Cam. (*Kal. Shepherds*).
Botulphi, abbatis, C., 17 Iun., B. C. M. Cam. (*Kal. Shepherds*).
Bricii, Ep. C., 13 Nov.
Brigidae, V., 1 Feb., O. R. M. Cam.

Calixti, papae M., 14 Oct., B. C. R. Cam.
cancer, 13 Iun., R.; 17 Iun., P.
caniculares dies, 14 Iul., B. C. R.
caniculares dies finiuntur, 5 Sept., C. cf. p. xxii; 6 Sept., R.
capricornus, 12 Dec., R.; 15 Dec., Cam.; 18 Dec., P.
Carnisprivii dies (15 Feb.), P.
Catharinae, V. M, 25 Nov., P. O. R. M. (Cam.).
Catharinae octava, 2 Dec., P.
Cathedra S. Petri (Antiochiae), 22 Feb.
Ceciliae, V. M., 22 Nov., P. O. R. M.
Ceddae, Ep. C., 2 Mart., O. R. M. Cam.
Ceddae Translatio, dominica post Ascens. Domini, R.
Christinae, V. M., 24 Iul., R. M. Cam.
Christophori, M., cum Cucufatio, vel Cucufate, 25 Iul., P.
Chrysogoni, M., 24 Nov., B. C. R.
Chrysostomi, Iohannis, 27 Ian., P.
cinerum dies (17 Feb.), P.
Circumcisio Domini, 1 Ian., P. B. C. R. M. Cam.
Ciriaci, &c., MM., 8 Aug., B. C. R. Cam.
Cirici et Iulittae, MM., 16 Iun. R. Cam. (*Eph. Pynson*).
Cirini, M., cum Basilide, 12 Iun. B. (C.) R.
claves Septuagesimae, 7 Ian., R.
claves Quadragesimae, 28 Ian., R.
claves Paschae, 11 Mar., R.
claves Rogationum, 15 Apr., R.
Clementis, papae M., 23 Nov.
Commemoratio S. Pauli, 30 Iun.
Commemoratio omnium fidelium defunctorum, 2 Nov. (cf. p. xxiv).
Conceptionis B. V. Mariae, 8 Dec.
Conversio S. Pauli, 25 Ian.
Cornelii et Cypriani, MM., 14 Sep.
Coronae Domini, 11 Aug., P.
Coronatorum Quattuor, MM., 8 Nov.
Corporis Christi; *see* 'Sacramenti.'
Cosmae et Damiani fratrum, MM., 27 Sept., P. B. C. R. M. Cam.
Crescentiae V., cum Vito, &c., 15 Iun., R.
Crispini et Crispiniani, MM., 25 Oct., B. C. R. M. Cam.
Crucis Exaltatio, 14 Sept.
Crucis Inventio, 3 Mai.
Cucufatis (*al.* 'Cucufatii'), M., cum Christophoro, 25 Iul., P.
Cuthberti, Ep. C., 25 Mart., O. R. M.
Cuthberti Translatio, 4 Sept., R. M.
Cuthburgae, V., 31 Aug., B. C. R. M. (*Kal. Shepherds*).
Cypriani et Iustinae, MM., 26 Sept., B. C. R. M. Cam. (*Kal. Shepherds*).
Cyriaci, &c., MM., 8 Aug., B. C. R. Cam.
Cyrini, M., cum Basilide, 12 Iun.

D. (h.e. dies malus, sive Aegyptiacus), 5 Nov., R. (cf. pp. xiv, xv).
Damiani, M. cum Cosma, 27 Sept., P. B. C. R. M. Cam. (*Kal. Shepherds*).
Davidis, Wallensis, Ep. C., 1 Mart., O. R. M.
Decollatio S. Iohannis Bapt., 29 Aug.
Dedicatio B. Mariae de Etona, 221 *n.*
Dedicatio ecclesiae S. Dionysii in Francia, 24 Feb., P.
Dedicatio capellae palatii regis Franciae, 26 Apr., P.
Dedicatio Coll. Wadham, 29 Iun., 1613 (B.).
Dedicatio ecclesiae S. Michaelis in monte tumba, 16 Oct., P.
dies beati † Veneris (27–9 Mart.), P.
dies Iovis albi (27 Mart.), P.
Dionysii, M., 9 Oct.
Dionysii et Sociorum corporum Revelatio, 22 Apr., P.

Dionysii, Dedicatio Ecclesiae Sancti, 24 Feb., P.
Doctorum IV., *vide* 'Ieronimi,' &c.
Dominici Iacobitae, C., 5 Aug., P.; (4 Aug.) Cam.
Dominici Transl., 24 Mai., P. B. C. M. Cam.
Donati, Ep. M., 7 Aug., B. C. Cam.
Dormientium Septem, MM., 26 Iul., B. C. R. M. Cam. (*Kal. Shepherds*).
Dunstani, archiep. M., 19 Mai., O. R. M. Cam. (*Kal. Shepherds*).

Edithae, V., 16 Sept., B. C. R. M. Cam.
Edmundi, archiep. C., 16 Nov., O. R. M. Cam.
Edmundi, archiep. C. Translatio, 9 Iun., O. R. M. Cam.
Edmundi, R. M., 20 Nov., P. Cam.
(Edmundi vigilia, 19 Nov., P.)
Edmundi, R. M., Translatio, 29 Apr., *Cam.*
Edwardi, R. M., 18 Mart., O. R. M. Cam.
Edwardi, R. M., Translatio, 20 Iun. (C.) R. M. Cam. (*Kal. Shepherds*).
Edwardi, R. C., Depositio, 5 Ian., R.
Edwardi, R. C., Translatio, 13 Oct., O. R. M. (Cam. 'Regis *et M.*').
Edwardi, R., 11 Oct., C.
Egidii, abbatis (Ep.) C., cum Lupo et Firmino, 1 Sept., P. A. B. R. M. Cam.
Egressio Noe de archa, 29 Apr., R.
Eleutherii, M., cum Dionysio, 9 Oct., P.
Eligii Noviomensis Epi. C., 25 Iun., P. A. (cf. *Kal. Shepherds*).
Eligii, Ep. C., 1 Dec., P. (? *Eph. Pynson, Kal. Shepherds*).
Epimachi, M., cum Gordiano, 10 Mai., B. C. R.
Epiphania Domini, 6 Ian., P. (A.) B. C. R. M. Cam.
Epiphaniae Octava, 13 Ian., B. C.
Epiphaniae vigilia, 5 Ian., P.
equinoctium vernale, 11 Mart., R.
[equinoctium autumnale, 12 *al* 20, Sept.]
'*Esto mihi*' in Quinquagesima (13 Feb.) P.
Ethelredae, V., 23 Iun., B. C. R. M. Cam.
Etheldredae, V., Translatio, 17 Oct., R. Cam.
Eventii, M., cum Alexandro, 3 Mai., R.
Eufemiae, V., 13 Apr., B. C. Cam. (cf. *Kal. Shepherds*).
Eusebii, presb. C., 14 Aug., R.
Exaltatio S. Crucis, 14 Sept.
Exaltationis S. Crucis vigilia, 13 Sept., P.

Fabiani et Sebastiani, MM., 20 Ian.
Fausti[ni], M. cum Felice, 29 Iul., B. C. R. (M.).
Feliciani, M., cum Primo, 9 Iun., R.
Felicis in pincis, presb. M., 14 Ian., B. C. R. M.
Felicis, Simplicii et Faustini, MM., 29 Iul., B. C. R. M. Cam.
Felicis et Adaucti, MM., 30 Aug., B. C. R. Cam.
Felicissimi et Agapiti, MM. cum Sixto, 6 Aug., B. C. Cam.
Felicitatis, M., cum Perpetua, 7 Mart. (? A.) B. C. R.
Fidis, V., 6 Oct., R.
Firmini, Ep. Ambianensis M. Inventio, 13 Ian., P.
Firmini, Ep. M., 25 Sept., P. B. C. R. M. Cam. ('fer,' *Kal. Shepherds*).
Firmini, C., cum Egidio et Lupo, 1 Sept., P. B. C. R.
Fortunati, M., 5 Mai., *Eph. Pynson*, p. 125.
Francisci, C., 4 Oct., P. C. R. M. cf. p. xxiii; (3 Oct., B.) Cam.
Francisci Translatio, 25 Mai., P. B. C. M. Cam.
Fratrum Septem, MM., 10 Iul., R. Cam.
Frideswidae, V., 19 Oct., O. R. M.
Frideswidae, Translatio, 11 Feb., O. R. M.
Frideswidae, Inventio, 15 Mai., (A.) B. C. M.

gemini, 13 Mai., R., 18 Mai., P.
Genovefae, V., 3 Jan., P.
(Genovefae V., de miraculo ardentium, 26 Nov., P.)
Georgii, M., 23 Apr.
Gereonis, &c. MM., 10 Oct., R. Cam. (cf. 'gera.' *Kal. Shep.*) 'ier.' *Pynson.*
Germani Ep. C., cum Remigio, Vedasto, &c., 1 Oct. (P.) B. R. M.
Germani Antissiodorensis, Ep. C., 31 Iul. (? 30 Iul., *Cam.*).
Germani, Epi. 21 Mai., B. C.
Germani Parisiensis, Ep. C., 28 Mai., P. B. C. R. M. Cam.
Gervasii et Prothasii, MM., 19 Iun., P. B. C. R. M. Cam.
Gilberti, C., 4 Feb., *Cam.*
Gildardi, Ep. C., cum Medardo, 8 Iun., R. M. (cf. *Kal. Shepherds*).
Gordiani et Epimachi, MM., 10 Mai., B. C. R. (cf. *Kal. Shepherds*).
Gorgonii, M., 9 Sept., B. C. R. M. Cam.
Gorgonii, M., 24 Nov., *Cam.*
Gregorii, Papae, 12 Mart.
Gregorii, Papae ordinatio, 3 Sept., P. Cam. (cf. 'god,' *Eph. Pynson*, p. 129).

Grisogoni, M., 2 Nov., B. C. R.
Guillelmi, Bituricensis archiepiscopi, 10 Ian., P.
Guthlaci, 11 Apr., *Cam.*

Hermenildae, V., 13 Feb., *Cam.*
Hieronymi, presb. doct., 30 Sept., P. B. C. R. M. Cam.
Hilarii, 13 Ian., O. R. M. Cam.
Hippolyti, &c., MM., 13 Aug., O. R. M. Cam.
Hugonis, Ep. C., 17 Nov., O. R. M. Cam.
Hugonis Translatio, 6 Oct., B. C. R. M.
Hyacinthi, M., cum Protho, 11 Sept., B. C. R. M.

Iacincti, M., cum Protho, 11 Sept., B. C. R. M. Cam.
Iacobi, Ap. M., cum Philippo, 1 Mai., P. A. B. (C.) R. M. Cam.
Iacobi (minoris), Ap. M., 25 Iul.
Ieronimi, presb. doct., 30 Sept., P. B. C. R. M. Cam.
Ieronis; *see* 'Gereonis.'
Iesu Nominis dulcissimi, 7 Aug. (B.) R. M.
Innocentium, MM., 28 Dec., P. (A.) B. C. R. M. Cam.
Innocentium Octava, 4 Ian., B. C. R. Cam.
Inventio sanctae Crucis, 3 Mai.
Inventio S. Stephani protomartyris, 3 Aug.
Iohannis, Ap. Evang., 27 Dec., P. (A.) B. C. R. M. Cam.
Iohannis octava, 3 Ian., B. C. R. Cam.
Iohannis ante portam Latinam, 6 Mai., P. O. R. M.
Iohannis Bapt., decoll., 29 Aug.
Iohannis Bapt. nativ., 24 Ian.
Iohannis Bapt. nativ. octava, 1 Iul. R.
Iohannis Bapt., vigilia, 23 Iun., P.
Iohannis Chrysostomi, 27 Ian., P.
Iohannis et Pauli, MM., 26 Iun. B. C. R. M. Cam.
Iohannis de Beverlaco, 7 Mai., B.C.R.M. Cam.
Iohannis de Beverlaco, Translatio, 25 Oct., R.
Iudae (Thaddei), Ap. M., 28 Oct., P. B. C. R. M. Cam.
Iulianae, V. M., 16 Feb., B. C. R. M. Cam.
Iulianae, V., 23 Feb., B. C.
Iuliani, Ep. C., 27 Ian., P. B. C. R. M. Cam.
Iulittae, M., cum Cirico puerulo, 16 Iun., R. Cam.
Iustinae, M., cum Cypriano, 26 Sept., B. C. R. M. (Cam.).
Ivonis de Britannia advocati, C., 19 Mai., P., *Eph. Pynson*, p. 125.

Kalixti, papae M., 14 Oct., B. C. R. Cam.
Katharinae, V. M., 25 Nov., P. O. R. M. (Cam.).
Katharinae octava, 2 Dec., P.
(Katharinae vigilia, 24 Nov., P.)
Kenelmi, R. M., 17 Iul. R. M., Cam. (*Kal. Shepherds*).

Lamberti, Ep. M., 17 Sept., B. C. R. M. Cam.
Laurentii, M., 10 Aug.
Laurentii, octava, 17 Aug., R.
Laurentii, vigilia, 9 Aug., P. R.
leo, 14 Iul., R.; 18 Iul., P.
Leodegarii, Ep., 2 Oct., P. (C.) [B. ex errore, 'Leonardi'] R. M. (*Eph. Pynson*).
Leonardi, abbatis C., 6 Nov.
Leonis, papae C., 28 Iun., O. R. M. Cam.
libra, 12 Sept.; 14 Sept., R.; 17 Sept., P.
Lini, papae M., 26 Nov., R. M. Cam.
litania maior, 25 Apr., P. R.
Lodowici, 8 Nov., (A.) M.
Lucae, Evang., 18 Oct.
Luciae, V. M., 13 Dec.
Luciani, presb. M., 8 Ian., B. C. R. M.
Ludovici R. Franciae, C., 25 Aug., P. (*Eph. Pynson*).
Ludovici, R. Translatio, die martis post fest. Ascensionis (17 Apr.), P., p. 203.
Ludovici Massiliensis, ord. Minorum C., ? 19 Aug., P.
Ludovici, R., 8 Nov., (A.) M.
Lupi et Firmini, CC., cum Egidio, 1 Sept., P.
Lupi, ? 25 Oct., *Eph. Pynson*, p. 130.

Machuti, Ep. C., 15 Nov., B. C. R. M.
Magdalenae, Mariae, 22 Iul.
Maglorii, 24 Oct., *Eph. Pynson*, p. 130.
Magni, M., 19 Aug., B. C. R. M. Cam.
Marcelli papae M., 16 Ian., B. C. R. M. Cam.
Marcelli, Parisiensis Ep., 26 Iul., P.
Marcelli, M., 4 Sept., *Cam.*
Marcelliani, M., cum Marco et Apuleio, 7 Oct., R. M.
Marcelliani, M., cum Marco, 18 Iun., B. C. R. M.
Marcellini et Petri, MM., 2 Iun., B. C. R. M. Cam.
Marci Marcelliani et Apulei, 7 Oct., R. M. (Marci et Marcelli, Cam.).
Marci[ell]i et Marcelliani, MM., 18 Iun., B. C. R. M. Cam.
Marci, Evang. M., 25 Apr.

Margaretae, V. M., 20 Iul., O. R. M. Cam.
Mariae, B. V., Annunciatio, 25 Mart.
Mariae, B. V., Annunciationis vigilia, 24 Mart., P.
Mariae, B. V., Assumptio, 15 Aug.
Mariae, B. V., Assumptionis octava, 22 Aug., R. Cam.
Mariae, B. V., Assumptionis vigilia, 14 Aug., P. B. C. R.
Mariae, B. V., Conceptio, 8 Dec.
Mariae, B. V., Nativitas, 8 Sept.
Mariae, B. V., Nativitatis octava, 15 Sept., R. Cam.
Mariae, B. V., Nativitatis vigilia, 7 Sept. (P.).
Mariae, B. V., Praesentatio, 21 Nov., (cf. 'pre.' *Kal. Shepherds*).
Mariae, B. V., Purificatio, 2 Feb.
Mariae, B. V., Visitatio, 2 Iul., B. (C.) R. M.
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Mariae Aegyptiacae, 2 Apr., *Cam.* (cf. 'e-gyp,' p. 124, *Eph. Pynson*).
Mariae Magdalenae, 22 Iul.
Mariae Salome, 22 Oct.; cf. 'me. se' *Eph. Pynson*, p. 130.
Martini, Ep. C., 11 Nov.
Martini octava, 18 Nov., R.
Martini Transl. et Ordinatio, 4 Iul.
Martiniani M. cum Processo, 2 Iul., A. C.
Matthaei, Ap. Ev., M., 21 Sept.
Matthaei vigilia, 20 Sept., P.
Matthiae, Ap. Ev. M., 24 Feb.
Maturini, C., 8 Nov., P.
Mauri, abbatis C., 15 Ian., P.; B. C. R. M. Cam.
Mauricii, M., cum sociis, 22 Sept., P. B. C. R. M. Cam.
Maximi, M., cum Tiburcio, &c., 14 Apr., B. C. R.
Medardi et Gildardi, Epp. CC., 8 Iun., R. M. (*Kal. Shepherds*).
Michaelis Archang. Dedic., 29 Sept.
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Michaelis in monte tumba, 16 Oct., P. B. C. R. M. Cam.
Mildrethae, V., 13 Iul., A.
Modesti, M. cum Vito, 15 Iun., R. Cam.

Naboris, M., cum Basilide, 12 Iun., B. (C.) R.
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Nativitatis B. M. V., octava, 15 Sept., R.
Nativitas Iohannis Bapt., 24 Iun.
Nativitatis Iohannis Bapt. octava, 1 Iul., R.
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Nazarii, M., cum Basilide, &c., 12 Iun.
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Nicholai, Ep. C., 6 Dec.
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Nicholai Translatio, 9 Mai., P. R. Cam.
Nicholai, vigilia ante noctem sancti, 8 Mai., P.
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Octava S. Iohannis Ev., 3 Ian., B. C. R. Cam.
Octava SS. Innocentium, 4 Ian., B. C. R. Cam.
Octava S. Thomae M., 5 Ian., B. C. R.
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Octava Assumptionis S. Mariae, 22 Aug., R. Cam.
Octava Nativitatis S. Mariae, 15 Sept., R. Cam.
Octava S. Martini, 18 Nov., R.
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Osmundi Ep. C., Depositio, 4 Dec., (A.) B. (C.) R. M.

Osmundi Translatio, 16 Iul.
Omnium animarum, *vel* fidelium defunctorum, 2 Oct.
'*O Sapientia*,' Ant. ad *Magnificat*, 16 Dec.
Osithae, V., 3 Iun., B. C.
Oswaldi, R. M., 5 Aug., B. C. M. Cam.

Palmarum vigilia (mense Mart.), P.
Pancratii, M., cum Nereo, &c., 12 Mai., R. M.
(Pantaleonis, Ep. M., cum Sampsone, 28 Iul.)
Paraseeve (29 Mart.) 'dies beati Veneris,' P.
Pascha primum, 22 Mart., R.
Paschae floridae vigilia (ante Ramos palmarum), Apr., P.
Pascha ultimum, 26 Apr., R. (cf. p. xvii).
Patricii, Ep. C., 17 Mart., O. R. M.
Pauli primi eremitae, 10 Ian., P.
Pauli et Iohannis, MM., 26 Iun. B. C. R. M. Cam.
Pauli cum Petro, App., 29 Iun.
Pauli cum Petro, octava, 6 Iul., R.
Pauli cum Petro, vigilia, 28 Iun., P.
Pauli Ap. Commemoratio, 30 Iun.
Pauli Ap. Conversio, 25 Ian.
Penthecostes prima, 10 Mai., R.
Penthecostes ultima, 13 Iun., R.
Perpetuae et Felicitatis, MM., 7 Mart., (? A. erasure) B. C. R.
Petri, M., cum Marcellino, 2 Iun., B. C. R. M. Cam.
Petri et Pauli, Apostolorum MM., 29 Iun.
Petri et Pauli, octava, 6 Iul., R.
Petri et Pauli, vigilia, 28 Iun., P.
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Philippi et Iacobi, Apostolorum MM., 1 Mai., P. A. B. (C.) R. M. Cam.
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Praeiecti, 25 Ian., R.
Praesentationis festum B. Mariae, 21 Nov., *Kal. Shepherds*: 'pre.'
Praxedis, V. M., 21 Iul., R. M. Cam. (*Kal. Shepherds*).
Primi, Feliciani et MM., 9 Iun., R.
Priscae, V. M., 18 Ian., (A.) B. C. R. M. Cam.
Processi, Martiniani et Swithini, MM., 2 Iul., A. C.
Protasii, M., cum Gervasio, 19 Iun., P. B. C. R. M., Cam.
Proti et Iacincti, MM., 11 Sept., B. C. R. M. Cam.
Pudentianae, (*al.* Potentianae) V. M., 19 Mai., R.
Purificatio B. Mariae V., 2 Feb.
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'Purificationis crastinum recuperatur,' 4 Feb., P.

Quadragesimae claves, 29 Ian., R.
Quadragesimae prima dies (17 Feb.), P.; ultima, 14 Mart., R.
'*Quasimodo*' (mense Mart., et 1 Apr.), P.
Quattuor Coronatorum MM., 8 Nov., B. C. R. Cam.
Quintini, M., 31 Oct., P. A. R. M. Cam.
Quirini, M., cum Nicasio, 11 Oct., R. M. Cam.

Radegundis V., 11 Feb., *Cam.*
Ramis palmarum, in, (mense Mart.) P.
Relatio (Domini) pueri de Egypto, 11 Ian., *Cam.* (cf. 'Memphiticis dominus deducitur arvis.' Athelstan's Psalter Kalendar. Brit. Mus. Cotton MS. Galba, A. xviii.).
Reliquiarum Festivitas, Dom. post 7 Iul. (8 Iul.), R.; 15 Sept. *Cam.*
Remigii, Germani, Vedasti et Bavonis, CC., 1 Oct., P. B. R. M. Cam.
Resurrectio Domini, 27 Mart., B. C. R. Cam.
Resurrectionis vigilia, 26 Mart., R.
Revelatio corporum SS. Dionysii, &c., 22 Apr. et mense Maio, P.
Ricardi, Ep. C., 3 Apr., B. C. R. M.
Ricardi Translatio, 16 Iun., O. R.
Rochi, C., 16 Aug., R. M.
Rogationum claves, 15 Apr., R.
Rogationes, 13 Mai., P.
Romani, M., 9 Aug., B. C. R. M. Cam.
Romani Rothomagensis, archiepi. C., 23 Oct., P. B. C. R. M. Cam.
'*Rorate*,' Missa B. Mariae V., 13 Dec., P.
Rufi, M., 27 Aug., B. C. R. Cam. (*Kal. Shepherds*).
(Rustici, M., cum Dionysio, 9 Oct.)

sacramenti S. dies, (festum corporis Christi) 3 Iun., P.
sacramenti vigilia (sub mense April. et 3 Iun.), P.
sagittarius, 12 Nov.; 14 Nov., R.; 17 Nov., P.
Samsonis, Ep. C., 28 Iul., B. C. R. M. Cam.
Saturnini, M., 29 Nov., ? P. R. M. Cam.
Scolasticae, V., 10 Feb., (A.), B. C. R. M. Cam.

Scorpio, 15 Oct.; 14 Oct., R.
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Sebastiani, M., cum Fabiano, 20 Ian.
Sennen et Abdon, MM., 30 Iul., B. C. R. M.
Septem Dormientium, MM., 27 Iul., B. R. C. M. Cam.
Septem fratrum, MM., 10 Iul., R. Cam.
Septuagesimae, claves, R.
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Sexburgae, V., 8 Apr., *Cam.*
Silvestri, papae, C., 31 Dec., A. B. R. M. Cam.
Simonis et Thaddaei, Apostolorum, MM., 28 Oct., P. B. C. R. M. Cam.
Simonis et Iudae vigilia, 27 Oct., P.
Simplicii, M., cum Felice, 29 Iul., B. C. R. M.
Sisinii, M., cum Saturnino, 29 Nov., P. R. (M.).
Sixti, Ep., 6 Apr., *Cam.*
Sixti, papae, M., cum Felicissimo et Agapito, 6 Aug., B. C. Cam.
Sol in Ariete, 11 Mart., R.; 18 Mart., P.
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Sol in Aquario, 11 Ian., R.; 18 Ian., P. Cam.
Sol in Piscibus, 11 Feb.; 10 Feb., R.; 15 Feb., P.
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Stephani protomartyris, 26 Dec.
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Stephani Inventio corporis, 3 Aug.
Stephani, papae, M., 2 Aug., B. C. R. Cam.
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Swithuni, Ep. C., cum Processo, 2 Iul., B. C.

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Teclae, V. (? M.), 23 Sept., B. C. R. M. Cam.
Thaddaei, Apost., cum Symone, 28 Oct., P. B. C. R. M. Cam.
Theodori, M., 9 Nov., B. C. R. Cam.
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Thomae octava, 5 Ian., B. C. R.
Thomae Translatio, 7 Iul., A. C. R. M. Cam.
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Undecim milium VV., MM., 21 Oct., B. C. R. M., Cam. (cf. 'mil,' *Eph. Pynson*, p. 130).
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Valeriani, Ep. M., 15 Dec. (cf. 'al·ma.') ? *Eph. Pynson*, *Kal. Shepherds*.
Vedasti, Ep. C., cum Remigio, 1 Oct., (P.) B. R. M.
Vedasti et Amandi, Ep. C., 6 Feb., B. C. R. M. Cam.
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*** A supplementary index of Saints, with reference to the older, or non-academical, *substratum* of MS. Trin. Coll. Cant. R. 14. 29 (a fourteenth-century Kalendar of French origin, printed at the end of our Preface), is given as 'Index no. V,' below.

II. INDEX MISSARVM, ETC.

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1509. Beaufort, Margaretae. *Vide* 'Margaretae, dominae.'

1427. Beaufort, T., ducis Exon., 60.

1297. Bedel, Reginaldi le, missa, 10 Mai., xviii, 61, 72, 88, 89 (Pat. 25 Ed. I, m. 2).

Benefactorum Universitatis, 10 Nov. (10–12 Nov.), 58, 59, 62, 78, 86.

1613. Bodley, T., dom., 100.

[1322. Brom, Adae le, 16 Iun. *Oriel*, 41.]

(1357.) Burgenses tenentur offerre, ad missam in die S. Scholasticae, 10 Feb., pro suspendio clericorum, A.D. 1354 (*Mun. Acad.* i. 196, 202; ii. 463), 14, 24, 60, 69, 82, 83, 104.

1340. Burghersh, H., Lincoln. Episcopi, 29, 30 Nov., 42.

Cessacio magistrorum regentium, in vigilia Palmarum (14 Mart.–17 Apr.) 24, 61, 84, 85. Item 17 Dec., crastino post *O Sapientia*, 24, 63, 102, 103. Item feria v. ante Pentecosten (18 Mai.), 88 (cf. 87), 89. Item 5, 6 Iul., 24, 92, 93.

Cessacio determinatorum, feria iv ante Ramos palmarum, 61.

1357. Charlton, Cherleton, Humfridi, cancellarii Oxon. 1354–7. Ordinatio, 1356. Missa (cum Lud. Cherleton) 20 Nov. (*Mun. Acad.* i. 187, 188, 204, 222; ii. 373), 22, 63, 100, 101.

1369. Charlton, Cherleton, Ludovici, D.C.L., Herfordensis Epi., ob. 24 Iun. 1369. Missa (cum Humfr. fratre suo), 20 Nov. (*Mun. Acad.* i 167, 168, 223; ii. 373), 22, 56, 63, 100, 101.

1443. Chicheley, H., archiepi. Cantuar., ob. 12 Apr. 1443. Missa, 26 Apr. (*Mun. Acad.* i. 291). Cista (*Mun. Acad.* i. 291–7; ii. 746), 22, 87.

1327. Cobham, T. Wigorniensis episcopi, ob. 20 Nov. 1327 ('27 Aug.' *Stubbs*). (*Mun. Acad.* i. 228.)

1415. Courtenay, Ric., Norvicensis episcopi, ob. 15 Sept. 1415. *Mun. Acad.* i. 266. Cancellarii Oxon. 1406–7, 1411–2.

Cum natus esset, Evangelium. Cf. *Missale Sarum*, p. 86; 19.

? 1457. Danvers, dom. W. armigeri, cum Ioanna coniuge sua relicta (Coll. Magd. benefact.). Missa, 13 Nov. (*Mun. Acad.* i. 336. Cista Dawnvers, *Mun. Acad.* i. 336, 343; ii. 669, 747), 22, 56, 59, 63, 78*a*, 100, 101. (Iohannes Danvers, commissarius, 1452–8; *Mun. Acad.* ii. 674, 680.)

c. 1450. Deavillporte, De la Porte, W., executor testamenti H. Beaufort cardinalis. Exequiae, post octavas paschae, 61.
[Dedicatio Collegii *Mariae Magdalenae*, 20 Oct.; 34.]
1476. [Dedicatio capellae Coll. *Univ.*, 30 Apr. A.D. 1476.]
[Dedicatio Ecclesiae B. Mariae Oxon., 3 Oct. Kal. *Oriel*, 41. *Alibi*, 27 Iul., 10, 41 *n.*]
1613. [Dedicatio, sive Consecratio Coll. Wadham., 8 Nov. 1602; 91.]
De profundis, psalmus cxxix (= cxxx); 59.
Dilexisti, Missa de Virgine non Martyre, 62.
'*Dirige*,' antiphona in matutinis mortuorum, 18, 21, 26, 31, 39, 41, 42, 43–49, &c.
[1536. Dudley, Ric., cancellarii eccl. Sarisburiensis, 18–19 Oct., Coll. Oriel, 42.]
Duncan, Dunkan, Missa post electionem procuratorum versus 19 Apr.; Statuta sive ordinaciones, 4 Mai. 1457, et. A.D. 1463. (*Mun. Acad.* ii. 744, 757), 22, 87.
1366. Edington, Edynton, W., Wintoniensis episcopi, qui ob. 7–8 Oct. 1366. Missa, 28 Feb. (*Mun. Acad.* i. 187), 47, 60, 69 *n.*
[1327. Edvardi II regis Angliae, ob. 21 Sept. 1327. Coll. *Oriel*, obitus, 41.]
1377. Edvardi III regis Angliae, ob. 21 Iun. 1377. Missa, 25 Ian. (*Mun. Acad.* i. 186; ii. 373), 22, 46, 60, 64, 68, 80.
'*Ego sum*,' antiphona ad ps. *Benedictus* in laudibus mortuorum, 63.
1297. Elae Longespee, Longa spatha, Lungespey, comitissae Warwic., ob. 6 Feb. 1297, sepultae apud Oseney. Obitus, 9 Feb. Missae, 22 Feb. et 23 Nov. 'de omnibus sanctis.' (*Mun. Acad.* i. 62, 64, 66; ii. 746.) Cista Warwick, 21 (bis), 47, 59, 60, 63, 69 *a*, 78 *n*, 82, 83.
1290. Eleanorae, Alienorae, reginae (uxoris Edvardi i. regis) Castiliensis, ob. 29 Nov. 1290. Missa, 29 Nov. (*Mun. Acad.* ii. 371), 21, 63, 64, 78 *n*.
Electio Custodum Cistarum [? hiemalium], 7 Dec., in crastino S. Nicolai (*Mun. Acad.* ii. 496, 745; ? 4 Dec.; cf. *id.* i. p. cl. *n*) 24.
? Elizabethae, quondam reginae Angliae [? Eboracensis, ob. 11 Feb. 1502. Eliz. de Woodville, ob. 1486]; Exequiae, 10 Feb. (MS. Archiv. B.), 22, 63, 64, 78 *n*, 83 *n*.
Exoniensis, *vide* 'Beaufort.'
Frideswida V., missa de sancta, ad processionem pro pace Universitatis petenda, ad S. Frideswidam, in dominica refectionis, 62.
13—. Gildeford, Gyldford, H. de (le Mareschal), cir. A.D. 1313. Missa, 12 Mart. (*Mun. Acad.* i. 95, 105; Cista, *id.* i. 102; ii. 372, 745), 21, 48, 61, 70 *n*, 84, 85.
1447. Gloucestriae, Humfridi (de Planta genista) ducis; ob. 23–24 Feb., 1446–7. Benefactor in libraria fundanda, *Mun. Acad.* i. 266; ii. 735, 758–72). Missae, 23 Feb. et 28 Oct., 22, 24, 47, 59, 60, 69, 82, 83.
1397. Gloucestriae, Thomae (de Planta genista) ducis; 'quondam ducis,' 1385–97. ob. 24 Sept. 1397. Missa, 25 Ian. Cum missa pro anima Edwardi III. concurrenter; 22, 81.
1255. Gray, Grey, Gualteri de, Eboracensis Archiepi., ob. 1 Mai., 1255. Missae, 1 Mai. et 12 Nov. (*Mun. Acad.* ii. 370, 372), 21, 49, 61, 62, 71 *n*, 72 *n*, 78 *n*, 88, 89, 100, 101.
1362. Gynwell, Synwell, Kynwell, I. de, Lincolniensis Ep., ob. 5 Aug., 1362. Missa, 28 Feb. (*Mun. Acad.* i. 186, 187), 22, 47, 60, 69 *n*, 82, 83.
c. 1315. Harklay, Hercley, H. de, cancellarii Oxon., 1313–15. Missa, 25 Iun. (*Mun. Acad.* i. 91, 95, 101; ii. 373, 587), 21, 26, 62, 73 *n*, 90.
Hart, Hert, *vide* Lyhert.
? 1497. Heathfield, Hothfield, Holyfeld (? Lichfield), Ri., Middlesexiae archid., 59, 62, 99 *n* (Ri. Lichfeld, archid. Bathon. et Middelsex. obiit 27 Feb. 1496–7).
1272. Henrici III, regis Angliae, ob. 16 Nov. 1272. Missa, 16 Nov. (*Mun. Acad.* i. 262, 266; ii. 370), 22, 56, 62, 63, 100, 101.
1413. Henrici IV, regis Angliae, ob. 20 Mart. 1413. Missa, 18 Mart. (*Mun. Acad.* i. 262, 266), 22, 48, 59, 60, 64, 84, 85.
1422. Henrici V (Henrici principis Walliae), ob. 31 Aug. 1422. Missa, 31 Oct. (*Mun. Acad.* i. 266), 22, 62, 77 *n*.

1471. Henrici VI regis Angliae, obitus, 21 Mai., 1471; 50.
1509. Henrici VII regis Angliae, ob. 21 Apr. 1509. Missa, 11 Mai., 22, 59, 62, 88, 89.
[1547.] Henrici VIII regis Angliae, ob. 28 Ian. 1547; 58, 59, 62.
Henrici Episcopi Winton. *Vide* 'Beaufort.'
Humfridi principis. *Vide* 'Gloucestriae.'
Husee, Husy, Hussey, Iacobi, Missa, 9 Apr. Cista (cum Vaughan, *sive* Wagam); *Mun. Acad.* ii. 745; cf. *id.* i. 158), 22, 61, 71, 86, 87.
[1537.] Ianae (Ioannae Seymour) reginae, ob. 14 (al. 24) Oct. 1537; 58.
'*In principio*,' Evangelium. Cf. *Missale Sarum*, p. 61; 19.
1435. Iohannis Planta genistae, principis Lancastriae, ducis Bedford, ob. 14 Sept. 1435 (*Mun. Acad.* i. 266).
1366. Islip, Yslyp, Simonis, Archiep. Cantuar., ob. 26 Apr., 1366. Missa, 28 Feb. (*Mun. Acad.* i. 186), 22, 47, 59, 60, 69 *n*, 82, 83.
[1536.] Katharinae de Arragon, reginae Angliae, ob. 6 Ian. 1536; 59.
1454. Kemp, Io., archiep. Ebor. et Cantuar., cardinalis, ob. 22 Mar. 1454. Exequiae cum anniversario Thomae, fratris filia (*Mun. Acad.* i. 251–4), 59, 61, 62, 71 *n*, 99 *n*.
1489. Kemp, Thomae, London. ep., ob. 28 Mar. 1489. (*Mun. Acad.* i. 251.) Exequiae cum patrui sui Iohannis exequiis, in mense Octobri, cir. diem 19–31; 59, 62, 99 *n*.
[Kerver, Ro., Coll. *Oriel.* ob. 25 Mart.; 41.]
Kynwell, *vide* 'Gynewell.'
1307. Lacy, H. de, comitis Lincoln., ob. A.D. 1312. Missa, 17 Dec.; 21, 57, 63, 79 *n*, 102, 103. (Cf. Pat. 1 Ed. II, p. 1. m. 15.)
1337. Langton, Io. de, Cicestrensis ep., ob. 17 Iun. 1337. Missa, 16 Iun. Cista (*Mun. Acad.* i. 133–40; ii. 741, 745), 21, 23, 62, 73 *n*, 90, 91.
Leofard, *vide* 'Leupardo.'
[1521.] Leonis X, papae, ob. 1 Dec., 1521; 58.
1305. Leupardo, Leofardo, Gilleberti de sancto, Cicestrensis ep., ob. 12 Feb. 1305. Missa, 26 (al. 25) Mai. (*Mun. Acad.* ii. 373), 21, 62, 72 *n*, 88, 89.
[1347. Leverton, W. de, praepositi *Oriel*, ob. 21 Nov.; 42.]
1497. Lichfeld, Ri., LL.D., archid. Bathon. et Middelsexiae, ob. 27 Feb. 1496–7. Statutum, 25 Feb. 1490. (*Mun. Acad.* i. 357), 99 *n*. *Vide insuper* 'Heathfield.'
Longespée, *vide* 'Elae.'
[1547.] Longland, Langland, Io. Lincolniensis ep., obiit 7 Mai., 1547; 58.
1472. [Lyhert, Gualteri, le Hert, *al.* Hart, Norvicensis ep., Coll. *Oriel*, obit., 21–22 Oct.; 42.
1304. Mansell, dom Io., ob. 4 Dec. 1304. Missa, 5 Dec. in vigilia S. Nicolai. (*Mun. Acad.* i. 82; ii. 371) cum Io. de Pontisera, et cum fratris filii sui exequiis; 63.
13—. Mansell, Io. iunioris, cum exequiis patrui sui Io. Mansell senioris, 63.
1424. March, Edmundi Mortimer comitis de, ob. A.D. 1424. (*Mun. Acad.* i. 266.)
1509. Margaretae, dominae, de Beaufort, comitissae de Richemund. ob. 29 Iun. 1509. Ordinatio, 24 Oct. 1504. (*Mun. Acad.* i. 364–66), 59.
[Martyn, Ri., Coll. *Oriel*, obit. 21 Dec.; 42.]
Matildis comitissae Exon., 12 (*al.* 13) Nov., cum Danvers, 56, 63.
Missa, 'massa,' 'misa,' 'mista'; 56, 57.
Missa pro Benefactoribus academiae vivis et defunctis. Cf. *Missale Sarum*, p. 821*. Pro benefactoribus et salute vivorum, *id.* pp. 859*, 871–2*. Missa de *Requiem*, et pro benefactoribus, 62, 86.
Missa Burgensium. *Vide supra*, 'Burgenses.'
Missa de Cessacione, 21. *Vide* 'Missa de Trinitate.'
Missa '*Dilexisti*.' Cf. *Missale Sarum*, p. 724*; 62.
Missa de S. Frideswida Virgine. Cf. *Missale Sarum*, p. 941. (Non vero pro salute animae Frideswide, ut *Mun. Acad.* i. p. cxxvi, et ii. 449, *in margine*, per incuriam; sed de communi Virginis non Martyris (*id.* 718*).)
Missa Nell'. *Vide supra*, pp. 22, 23, 60; (216, *Cam.*) 'Neel.'

Missa de Omnibus Sanctis, (23 Nov.) votiva. Cf. *Missale Sarum*, p. 826*; 100, 101.
Missa pro Pace Studii. Cf. *Missale Sarum*, p. 783*. Item, Missa *Salus populi*, *id.* p. 741*; 62.
Missa '*Recordare.*' Cf. *Missale Sarum*, p. 886*; 11.
Missa pro Rege. Cf. *Missale Sarum*, p. 784*. Item pro Rege et Regina, *id.* p. 828*; 62.
Missa de Requie; 41. Vide '*Requiem.*'
Missa de Resumpcione; 21, 23, 77 *n.*, 98, 99. *Vide* 'Missa de Spiritu Sancto.'
Missa de Spiritu Sancto. Cf. *Missale Sarum*, pp. 743*, 787*, 795*; 21, 23, 77 *n*, 98, 99. (*Cantab.*, 29.)
Missa de Trinitate. Cf. *Missale Sarum*, p. 735*; 21, 23, 92, 93.
'*Missus est* [*angelus*] *Gabriel.*' Evangelium; Cf. *Missale Sarum*, pp. 30, 729, 766*; 19.
?1344. Neel, Gualteri, domini de Effyngham (?in comitatu Surrey) al's de Asshenden (?civis London.), ob. ?1344. Missa, 22 Ian. (*Mun. Acad.* i. 168. Cista, *id.* ii. 372, 745), 22, 23, 46, 60, 64, 68, 80, 81.
'Omnibus Sanctis,' 'Missa de'; 23 Nov. *Vide* 'Elae.'
1455. [Perci, Percy, H. comitis Northanhumberland. Coll. *Univ.*, Exequiae, 21 Mai. Obitus, 22 Mai.; 40, 7. (*Pat.* 21 H. vi, p. 2. m. 19.)
Placebo, Antiphona in vesperis Mortuorum, 18, 21, 26, 61, 62, &c.
1304. Pontiserra, Pontoise, Pentys, Io. de, Wintoniensis epi., ob. 4 Dec. 1304. Missa, 5, *al.* Dec. (*Mun. Acad.* i. 82; ii. 373. Cista, *id.* i. 82–5), 21, 63, 79 *n*, 102, 103.
Porte, *vide* 'Deavill' porte.
Quasimodo, Missa in Dominica in Octa. Paschae, 71, 86, 87.
Reginae cista. (*Mun. Acad.* i. 105.)
'*Recumbentibus*,' Evangelium; 19.
Reginaldi servientis. *Vide* 'Bedel.'
[Reliquiarum Festum (?Eccl. Sarisburiensis), Coll. *Oriel.*, 8 Iul.; 41.]
1434. Repyngdon, Philippi, cardinalis, Lincolniensis epi. 1405, Cancellarii Oxon. 1397, 1400–1402. ob. ?August, 1434. (*Mun. Acad.* i. 266; ii. 684.)
'*Requiem*,' Missa de, 12 Mart., 9 Apr., 31 Oct., 29 Nov. et 5 Dec. pro animis Guildeford, Hussey et Vaughan, pro Henrico rege V., Elianora regina, et Io. de Pontisera. (Cf. Statutum, 20 Nov. 1412, de Missis de *Requiem* quater singulis annis per capellanum bibliothecarium academiae cantandis, *Mun. Acad.* i. 267.) 41 (cf. 46, 56, 57), 63, 82, 83, 84, 85, &c., 90, 91, 98, 99, 102–3.
Resumpcio Magistrorum Regencium, 14 Ian., 9 Apr., et 10 Oct.; 24, 77, 98, 99, et 24, 59, 68, 80, 81, 87; feria iv. post *Quasimodo* (Low Sunday), 24, 61, 86, 87; feria iv. post Trin., 24, 62, 77, 88, 89, 98, 99.
1399. Richardi II. regis Angliae, ob. 13 (*al.* 14) Feb. 1400 (?*Mun. Acad.* ii. 795). Missa, 13 Oct. (?22), 62.
[1485. Richardi III. regis Angliae, ob. 22 Aug. 1485 (?*Mun. Acad.* ii. 795), ?22. Sed videtur potius Ric. Secundo pertinere.]
?1314. Robery, Rothbury, Roubery, Rouburi, Roubyry, Gilleberti de, ob. cir. A.D. 1314–20. Missa, 15 (*al.* 11) Mai., feria iv. post festum S. Trinitatis (*Mun. Acad.* ii. 373; Cista, *id.* i. 102–4; ii. 746), 21; '*henrici* roberi,' 59, 62, 72 *n*, 88, 89.
1482. [Sampson, H., Coll. *Oriel*, 21–22 Oct., 1482; 42.]
Scholastica V., Ad missam de sancta, 10 Feb., tenentur burgenses offerre pro suspendio clericorum A.D. 1354; 69, 82, 83.
[Scrutatoribus, 84. *Sed vide* ad p. 247.]
?1340. Selton, Shelton, Celtone, Gul., canonici eccl. Wellensis [W. Skelton, quidam, fuit procurator Oxon. A.D. 1315, 1322, et idem cancellarius, A.D. 1339–40]. *Reg. Univ.* i. 288. Missa, 6 Mai. (*Mun. Acad.* i. 213, 219. Cista, *id.* ii. 747), 22, 59, 61, 88, 89.
Servientis, Reginaldi. *Vide* 'Bedel.'
?1348. Shepey, Shapeia, Sheppey, Schofey, Scopeya, *al.* Staford, Io de (Nescio an sit I. Shopey, Roffensis Ep., qui ob. 19 Oct. 1360, vel I. Shepey,

decanus Lincolniensis, qui ob. circiter 1 Ian. 1411–12). Missa, cum exequiis Neel, 22 Ian. (*Mun. Acad.* i. 168), Cista, cum Neel, 22, 23, 60, 64, 68.

1406. [Skirlaw, Gualteri, Coll. *Univ.* obitus, Ep. Dunelm., 25 Mart. 1405–6; 39.]

1514. Smyth, Gul. Lincoln. Ep. (Coll. *Oriel.*, Dirige, 2 Ian.); 40. Ob. 2 Ian. 1513–14; 58.

'Spiritu Sancto,' 'Missa de,' in Resumptione Magistrorum Regentium, mense Octobri. (*Mun. Acad.* i. 267.) Ordinatio pro Missa de S. Spiritu quater in anno dicenda per capellanum bibliothecarium universitatis, 20 Nov. 1412, *ibid.* 23, 23 *n*, 77 *n*, 98, 99.

1348. Stratford, Strathaia, Iohannis de, ep. Winton., ob. 23 Aug. 1348; 59.

Symonis Archiepi. *Vide* 'Islip.'

Synwell. *Vide* 'Gynwell.'

1421. Thomae de Planta genista, ducis Clarenciae, ob. 1421. (*Mun. Acad.* i. 266.)

1373. Thoresby, Io. archiep. Ebor., ob. 6 Nov. 1373. Missa, 28 Feb. (*Mun. Acad.* i. 186), 22, 47, 60, 69 *n*, 82, 83.

Toly (*al.* Folye), W., 61.

'Trinitate,' 'Missa de Sancta,' in cessatione Magistrorum regentium, 5 (*al.* 6) mense Iulio, 21, 23, 23 *n*, 74 *n*, 92, 93.

1337. Turvyle, Tureuyle, Philippi, canonici Lichefeldensis, ob. A.D. 1337. Missa, 2 Mart. (*Mun. Acad.* i. 130. Ordinatio cistae, *id.* i. 130–3. Cista, *id.* ii. 745), 21, 48, 60, 70 *n*, 84, 85.

Umfridi. *Vide* 'Glocestriae.'

Vacacio incep^{s} olim, 15 Sept., 76; cf. p. 24.

TABULA TERMINORUM ET VACATIONUM OXON.

TERMINUS	RESUMPTIO	CESSATIO
1. **Michaelis**	crastino S. Dionysii, 10 Oct.	die 8va ante Nat. Domini, cras. post *O Sapientia*: 17° Dec.
2. **Hilarii**	crastino S. Hilarii, 14 Ian.	vigilia in Ramis palmarum (inter 14 Mart.–17 April.).
3. **Paschae**	feria iv. post *Quasimodo* inter 1 April–5 Mai.	feria v. (*al.* iv.) ante Pentecostem (in octava Ascensionis) inter 7 Mai.–10 Iun.
4. **Trinitatis**	feria iv. post Trin., in vigilia Corporis Christi inter 20 Mai.–23 Iun.*	quindena ante festum S. Michaelis,'secundum bene placitum legentium,' 14 Sept.

* Nunquam tamen cessabant Magistri regentes, in fine termini Trinitatis, citra proximum diem legibilem ante [vii Iulii] festum Translationis S. Thomae. (Constitutio pro Regentibus: *Mun. Acad.* ii. 447.) Videas insuper (6 Iul., &c.) pp. 24, 127, 167, 243. Et de lectionibus in magna vacatione habitis, apud *Oxford Statutes* (1853), tom. II. Col. Corporis Christi, pp. 49, 57; Coll. Cardinal., p. 179; Coll. D. Iohannis, p. 56.

Vacatio:—

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Termini 1	*Vide* pp. 24, 77, 98, 99	*Vide* pp. 63, 102, 103
Termini 2	„ „ 24, 59, 68, 80, 81	„ „ 24, 61, 84, 85
Termini 3	„ „ 24, 61, 86, 87	„ „ 24, 87, 88
Termini 4	„ „ 62, 88, 89, 98, 99	„ „ 76, cf. 127

Vacatio magna 'durat a Translatione B. Thomae martyris (7 Iul.) usque ad festum B. Lucae (18 Octob.).' *Statutes* i, Coll. Balliol, p. vi.

Vaughan, *vide* 'Wagham.'

c. 1295. Vienna, Wien, Hugonis de, Coll. Balliol, benefactoris Cista. (Cf. *Patent* 23 Ed. I m. 11. p. 1) *Reg. Univ.* i. 288 (*Mun. Acad.* i. 105; ii. 496, 747).

Vyall, Ric. prioris de Wytham in Selwood, ord. Carthusian., Exequiae, post octavas Paschae, 61.

[1613.] Wadham Collegii consecratio, 29 Iun., 1613; 91.

1346. Wagham, Wagham, Vaughan, Thomae. Missa, 9 Apr. cum Hussey. Cista Wagam (*Mun. Acad.* i. 158; ii. 745), 22, 61, 71, 86, 87.

Wallez, Waller, *al.* Walker, Ric., praefecti familiae H. Beaufort cardinalis, Exequiae, 11 Apr., 61.

[1532.] Warham, Gul., archiep. Cantuar., Cancellarii Oxon. A.D. 1506–32. ob. mense Aug. 1532, 58.

[Whaplode, Gul., oeconomi Hen. Beaufort cardinalis. *Vide* p. 61.]

Wien, *vide* 'Vienna.'

1457. Wilton, Steph., archidiaconi Winton. et Cleveland, ob. mense Iun. (*al.* Iul.) 1457; 61.

Winton. episcopi, Henrici. *Vide* 'Beaufort' (H.). Cista Wynton., ex fundatione Io. de Pontisera Wintoniensis episcopi, qui obiit A.D. 1304. (*Mun. Acad.* ii. 745.)

c. 1471. [Wylcottes, Missa, sabbato festum Ascensionis (sub 21 Mai.) Coll. *Oriel.*; 41.]

Wynton., *Vide* 'Winton.'

III. INDEX CISTARVM ACADEMIAE ET COLLEGIORVM OXONIENSIVM

In col. 2^{do} { H = *cista hiemalis.* / E = *cista aestivalis.*

A°. Dñi	cista	
	E	antiqua. *Vide* 'Universitatis.'
?1516		Audeley. (Forsan Edmundi Audley, Ep. Sarisb. 1502–24). Cf. *Reg. Univ.* i. p. 298 (ed. Boase). Octob. 1516.
1640		Bodley, domini Thomae (cum W. Read) cista, in Coll. Merton. (Ille obiit 28 Ian. 1612).
?1295 (*vel* 1305)		Burnell, W. (Ball.) praeposit. (? et decani) Wellen. Cf. *Mun. Acad.* i. 105, 158; ii. 496, 746. Cf. Patent, 33 Ed. I., p. 1. m. 19, concessa executoribus testamenti eius.
		Celton. *Vide* 'Seltone.'
1432	H	Chichele, H., Archiep. Cant. (qui obiit A.D. 1443). Cf. *Mun. Acad.* 291, 297, 746. 'Chycheley,' *Reg. Univ.* i. 287.
	E	Chichester, Cicestire. *Mun. Acad.* i. 105; ii. 747[1].
1457	E	Danvers, dominae Ioannae (Coll. Magd. benefactricis). *Mun. Acad.* i. 236; ii. 496, 669, 747, 750.
	E	Duncan, Dunken, Donkam. Cf. *Mun. Acad.* i. 255; ii. 744, 747, 757. *Reg. Univ.* i. 297.
1293		Ela (Longespée) comitissae Warwick. *Vide* 'Warwick.'
	(E)	estivales ciste: viz. 'Quatuor clavium,' 'Quinque clavium,' 'Trium philosophiarum,' 'Burnell,' 'Robury,' 'Viennae.' *Mun. Acad.* ii. 746–7.
		exemplariorum cista. (A chest for bonds, cautions, muniments, &c.) *Mun. Acad.* i. 155.
?1426	H	Exon. Forsan T. Beaufort ducis, sive Matildae comitissae. *Mun. Acad.* ii. 746.
		Frideswidae (Sanctae), 'Fridiswidide †,' *Reg. Univ.* i. 297. *Mun. Acad.* 8, 10, 11, 24; ii. 498.
13—	H	Guildford, H. le Mareschal. 'Gylforde.' *Reg. Univ.* i. 287, 298. *Mun. Acad.* i. 102; ii. 372, 745.
	(H)	hiemales cistae: viz. 'Winton,' 'Gylford,' 'Neel,' 'Turville,' 'Langton,' 'Lincoln,' 'Chichele,' 'Wagham.' *Reg. Univ.* i. 287. *Mun. Acad.* ii. 745–6.
	H	Husy, Iac. (cum 'Wagham'). *Mun. Acad.* i. 158; ii. 496, 745.
		Kempe, dom. Nicholaus, *Hist. et Ant.* (Wood-Gutch.) ii. 353. Wood's *Life and Times*, i. 77.
1337	H	Langton, I. ep. Cicestrensis. *ob.* 17 Iun. (sive 9 Iul.) 1337. *Mun. Acad.* ii. 741, 745. *Hist.* Wood-Gutch, i. 434.
		Lincoln, 'Lincoll.' *Mun. Acad.* i. 105, 158; ii. 496, 746.
		maior cista, in Coll. Magd. Vide '*Statutes*,' ii. (Coll. Magd.) p. 74.
		'mathematicall chest.' *Vide* Wood's *Life and Times*, iv. 124.

[1] *Chichester chest*: cista ab episcopo (nescio quo) Cicestriae, e.g. Gilberto de Leofardo (1288–1304), I. de Langton (1305–37), Ro. de Stratford (1337–62), fundata. De ea mentio incidit aliquando post annum 1320. *Mun. Acad.* i. 105. In R. de Stratford Ep. Cicestrensem cum fratre suo Archiep. Cantuar. arbitratorem A.D. 1344 convenit universitas Oxon. (*ibid.* i. 145).

mutui (*al.* mutuo) cistae, siue cistellae, in Coll. Corporis Christi. Vide '*Statutes*' ii. (Coll. C. C.) p. 92.
— in Coll. Cardinalis, *ibid.* ii. (Coll. Card.) p. 114.
— in Coll. D. Iohannis Bapt., *ibid.* iii. (Coll. D. Io. Bapt.) p. 91.

c. 1320 H Neel, Walter, civis Lond. vel potius domini de Effyngham. 'Nele,' *Univ. Reg.* i. 287. *Mun. Acad.* i. 168; ii. 372, 496, 745.

nova cista. *Mun. Acad.* i. 155.

1306 Pontiserra (Pontoise), Io. de, Ep. Winton, et I. Mansel, cum I. Mansel iuniore. *Mun. Acad.* i. 82–5; ii. 373. *Vide* 'Wynton.'

procuratorum. *Mun. Acad.* i. 157.

E quattuor clavium. *Reg. Univ.* i. 288. *Mun. Acad.* i. 152, 157; ii. 728, 746.

queen's chest. Vide 'Reginae.'

E quinque clavium. *Mun. Acad.* i. 257, 280, 326; ii. 747. Cf. Wood's *Life and Times*, iii. 404; iv. 58, 126, 150, 182.

1640 Read, W., cum Bodley; cista in Coll. Merton.

? 1290 E reginae (? Alienorae, ob. 29 Nov. 1290). *Mun. Acad.* i. 105; ii. 496, 747.

1314 E Robury, Gillberti de, 'Routhbury,' 'Ruthbery,' 'Rothbery.' *Reg. Univ.* i. 297, 298. *Mun. Acad.* i. 104; ii. 373, 496, 746. *Hist.* Wood-Gough, i. 393.

? 1340 E Seltone, W. de, praebendarii Wellen. 'Celton,' *Reg. Univ.* i. 288. *Mun. Acad.* i. 213, 219; ii. 496, 747.

? 1348 Shepey, Io. (cum 'Neel'). Utrum A.D. 1348, an potius 1412, mihi quidem incertum.

trium clavium. Cf. Wood's *Life and Times*, iv. 123–4.

? 1447 E trium philosophiarum et septem artium liberalium, pro bibliotheca Humfridi ducis Glocestriae. *Mun. Acad.* i. 327; ii. 746.

? 1337 H Turvyle, Philippi, canonici Lichefeldensis. 'Turwell,' *Reg. Univ.* i. 287. *Mun. Acad.* i. 130; ii. 496, 745. *Hist.* Wood-Gutch, i. 434.

universitatis cista antiqua. *Reg. Univ.* i. 288. *Mun. Acad.* i. 155; ii. 746.

c. 1346 universitatis cista nova. *Mun. Acad.* i. 155.

1545 universitatis cista cum quinque clavibus, 17 Dec. 1545, fundata et in thesaurario Coll. Univ. deposita. Wood's *Life and Times*, iv. 126.

Vaughan. Vide 'Wagham.'

c. 1295 Viennae, 'Vien.' (Hugonis de Wienna, Coll. Ball. benefactoris. Cf. Pat. 23 Ed. I. m. 11. p. 1.) *Reg. Univ.* i. 288. *Mun. Acad.* i. 105; ii. 496, 747.

1346 H Wagham; 'Wagam,' *Reg. Univ.* i. 287. al. 'Vaughan.' *Mun. Acad.* i. 158; ii. 496, 745.

? 1293 E Warwick. Nescio an sit cista Elae comitissae (quae obiit A.D. 1297). *Mun. Acad.* ii. 496, 498–9, 746. Cf. id. i. 62–67.

1306 H Wynton, 'Winton.' *Reg. Univ.* i. 287, 297. *Mun. Acad.* ii. 496, 745. Ex fundatione Io. de Pontisera Wintoniensis Episcopi, qui obiit 4 Dec. 1304. (Wood-Gutch, i. 368–9.)

IV. INDEX TO THE PARIS UNIVERSITY KALENDAR

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V. INDEX

TO THE REFERENCES IN THE

FIFTEENTH-CENTURY PROCTOR'S KALENDAR

IN THE

UNIVERSITY OF CAMBRIDGE

† In this index we mark with an *obelus* the date of a benefactor's actual decease, when it did not coincide with the date of his anniversary commemoration.

*** See above, pp. 216–27. The references to names of saints, &c., in the Cambridge fifteenth-century kalendar will be found above in Index (pp. 257–64) distinguished by the letters *Cam.*, where they are not found also in the ordinary kalendars.

ob. A.D.

Adventus Domini, primo die veneris, 1 Dec.; 227.

Alienorae, *vide* 'Elianorae.'

Ascensionem Domini, primo die post, le fes.; 220.

Ascensionem Domini, die veneris ante, 14 Mai.; 220.

1286. Balsham, Hugonis de, Episc. Eliensis, Domus S. Petri fundatoris, exequiae, 14 Iun.; 221.

1494. Barow, Magistri [doctoris] archidiaconi Colcestr., eccl. B. Mariae benefactoris, exequiae, 21 Aug.; 223. (*Vide* apud Registrar., vol. i. 120.)

1355. Bateman, domini Willelmi Norwicensis Episcopi, fundatoris cistae Trinitatis, exequiae, 24 Ian.; 216. Item 22 Mai. (infra octavas Trinitatis); 220.

— in aula Gunvile, primo die veneris Adventus Domini (4 Dec.); 227. (He gave £100 to found the 'Trinity Chest,' kept in the House of the Carmelites.) Cf. *Statutes*, i. 406.

Beaufort, *vide* 'Thomae'; *cf.* 'Exeter.'

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? 1309. Blida, *al.* Blythe (cista, x marc.), magistri Will. de, ? subdecani Ebor. (cum T. ducis Excestr. exeq.), exequiae, 23 Feb.; 217.

Botulpho, *vide* 'Sancto Botulpho.'

? 1339. Burgh, Elizabethae de, exequiae in Aula Clarensi, 10 Nov.; 226.

1432. Bylingforth, Magistri Ricardi, Coll. Corporis Christi magistri, exequiae, 27 Feb.; 217. (He endowed a chest with 100 marcs. His chest is preserved in C. C. Coll., Cam.) *Statutum Cistae*, Registr. *Drawer*, i. 19. Incidit mentio de 'Cista de Billyngforth et Bowser,' No. 1544. *Registrar.*, i. 137.

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[1153.] Ebor, Willelmi archiepiscopi, 8 Iun.; 221. (Canonized in 1236.)
1377. Edwardi de Carnarvon, fundatoris Aulae Regiae, regis Angliae, exequiae, 5 Mai. († 21 Iun.); 220.
1290. Elianorae reginae (cista, cum C. Marcis), exequiae, 28 Nov.; 226.
1325. Ely, *al.* Hely, Iohannis de, episcopi Norwicensis, exequiae, 22 Iun. († 6 Iul.); 221. (Qui dedit c. marcas.)
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? 1380. Gotham, *al.* Gootham, Magistri Will. de (Cancellarii), Domus Sancti Michaelis Magistri, exequiae, 1 Mar.; 218.
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1471. Henrici VI domini regis Angliae, exequiae apud ecclesiam B. Mariae, cum omnibus [. . . . .] 9 Mai.; 220.
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1509. Henrico VII rege, de. Liber de fundatione exequiarum pro Rege Henr. Septimo, Mar. 1506, apud Registrar. in pixide 3, ob. 21 Apr. 1509.
1547. Henrico VIII rege, missa de S. Spiritu, pro, 8 Oct. († 28 Ian., 1547); 225.
1424–5. Holme, Magistri Ricardi, Aulae Regiae custodis, exequiae, 19–20 Mar.; 218. (Qui amplificavit bibliothecam academicam. Testamentum eius typis mandatum est per Soc. Surtesianam. Vide insuper apud Registrar., vol. i. 91. Item, *Drawer*, i. 17.)
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1421. Mor, domini Thomae, ex aula Pembrochiana, eccl. S. Pauli Lond. decani, exequiae, 22 Nov.; 226.
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1421. Preston, Iohannis, ex aula Pembrochiana, cum exequiis, dom. T. Mor, exequiae, 22 Nov.; 226.
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c. 1315. Robery, *al.* Roubury, domini Gilberti de, exequiae ad ecclesiam S. Michaelis (post conventum regentium in Domo S. Petri), cum collecta pro anima domini Iohannis, 19 Mar.; 218. (Vide *Statutes*, i. 406.)
1500. Rotheram, Thomae, Lincolniensis episcopi, obitus, 29 Mai. (Vide *Statutes*, i. 414, sub anno 1475.)
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1323. Valence, Eymer (Audomari, *al.* Adomari) de, exequiae 10 Iun.; 221.
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c. 1345. Whitborn, Whithorne, domini Iohannis, rectoris de Halstede vel Holsted, cum exequiis Neel, exequiae, 21 Ian.; 216.
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1338. Wynwyk, Roberto, Domus S. Petri magistro, memoria de, in exequiis W. da Blida. Cf. *Statutes*, i. 405.

*** In this *Cambridge* Proctor's Kalendar no mention is made of certain other chests, named by T. Fuller, viz. J. de *Blondel*, rector of Clifton's, Abp. T. *Bourchier's* gift (100 *l.* † 1486), Hugh *Fen's* chest, and *St. John's* chest.

VI. SUPPLEMENTARY INDEX OF SAINTS, ETC.

(From the non-academical portion of the fourteenth-century Kalendar, T. [Trin. Coll. Camb. MS., R. 14. 29], pp. xiii–xxv.)

Adriani, M. [Nicomediae], 8 Sep. — aestas oritur, 26 Mai. — Albini, M., 22 Iun. — Albini [Ep. Andegav.], C., 1 Mar., p. xvi (cf. *Cam.* p. 218). — Alexandri, M., 25 Feb. [*? al.* 26]. — Amandi, 20 Sep. — Amanti [? Argentorat. *vel* Wormat.], Ep. C., transl., 26 Oct. — Amati, Ep. C., 19 Oct. [? Sens *vel* Aimé de Sion en Valais.]. — Ambrosii, Ep., ordinatio, 7 Dec. — Anastasiae, V., 25 Dec. — An(c)tonii, C., 6 Iun. — '*Andreae festo vicinior*' (mense Nov.), p. xxiv. — Aniani, Ep. [Aurelian.] C., 17 Nov. — Antonini, M. [Apamiae], 2 Sep. — Arsenii, Ep. [? diac. eremitae], 19 Iul. — Ascensio Domini, 30 Mar. — autumnus oritur, 21 Aug. — Auiti, Presb. [Aurelianensis, *al.* de Micy, St. Mesmin, *al.* Châteaudun], 17 Iun.

Baldelii (Baudile), M. [patron de Neuilly], 20 Mai. — Barbarae, V. [M. in Tuscia] † 16 Dec. *al.* 14 Mai., *v.* 4 Dec. — [Bofis, J. de, cordewenar apud Caudebec, 5 Iun.] — Bonifacii, M. [apud Tarsum], 14 Mai. — Brioci, Ep. C., 1 Mai. [St. Brieuc.]

Caii, papae M.; *vide* 'Gaii.' — Caprasii [Agenni], M., 20 Oct. — Casti, M., cum Felice et Victore, 3 Oct. — [Caudebec, la mostre en, 5 Iun.] — Chrysanthi, Mauri et Darii, 1 Dec. [*al.* 25 Oct.] — Clari, Ep. [*al.* Monachi, M.], 18 Iul. — Cleti [papae], M., 25 Apr. [*al.* 26.]. — Columbani, Abb. [Bobiensis; Lexovien.], commemoratio, 21 Nov.

Darii, cum Chrysantho et Mauro, 1 Dec. — dedicatio ecclesiae S. Saluatoris, 19 Aug. [? Dinan, Sarlat, *vel* Vabres.]. — diuisio apostolorum, 15 Iul. — Doli, cum Alexandro, Euentio et Theodulio, 3 Mai. — Dominici, B., transl., 25 Mai. † [Bononiae, 24 Mai.]

Effrem [Edessensis], C., 9 Iul. — equinoctium, 21 Mar. *et* 20 Sep. — Eucardi, (? Euerardi) Ep. tur. (? Tornacensis) iii., 28 Sep. — Eufemiae [Chalcedonensis], V., 13 Apr., et 16 Sep. — Eugeniae, V. M., 16 Mai. — Eutropii, Ep. [Sanctonensis, ? M.], 30 Apr. — Evurtii, Ep. [Aurelianensis], 7 Sep.

Felicis et Naboris, MM. [Mediolani], 12 Iul. — Felicis, Victoris et Casti, MM., 3 Oct. — Flauiacae [? Antissiodorensis], V., 5 Oct. — Focaci, Ep. M. [Sinope], 14 Iul. (*i. e.* Phocae.).

Gaii, papae M., cum Sotere, 22 Apr. — Galli, Ep. [Augustodun.], 20 Feb. — Genesii, M. [Rom., *item* Aurel.], 25 Aug. — [Geruasii et Protasii, 19 Iun. — Geruasii et Protasii [Mediolani et Suession.], 13 Dec. † [*al.* 19 Iun.] — Guill[elm]i, Ep. [Briocensis] C., 29 Iul. [? Pichon.] — Guillermi, Ep. C., 26 Ian. — Gurgali, Ep. [S. Malo], 7 (*al.* 6) Iun.

'*Hic precedunt sedulae patulae*' (mense Ian.), p. xiv. — hiems oritur, 7 Nov. — Hilarionis monachi, 21 Oct. — Huberiti, Ep. [Tugrensis, *al.* Traiect. et Leodien.] C., 3 Nov. — Humberti, Ep. C., 6 Sep.

Ignatii, Ep. transl. [? Antiochiae], 17 Dec. — initium praedicationis Christi, 2 Mai.

Iuliani, M., cum Maximiano, 7 Ian. — Iustini, presb., 4 Aug. [Montreuil] — Iustiniani [Lemouiacensis], Ep., 16 Iul.

Killiani, M. [Wurzburg.], 8 Iul.

Launomari [Carnotensis], Abb., 19 Ian. — Leonardi, Abb. [de Vandoeuvre], 15 Oct. — Leonis, 14 Mar. — Leonis [I. papae], 11 Apr. — Leueredi (Leutfried), Abb., 21 Iun. — Liphardi [Aurelianen.], presb., 3 Iun. [de Meun]. — Liuini, Ep. [de Overissel] M., 12 Nov. [in portu Gandensi.].

Marci, Ep., 11 Mai. — Marcellionis, Ep. C., 22 Oct. — Mariae ad niues, 12 Mai. † [*al.* 5 Aug.] — Martini, Epi. tercii [Turonensis], 11 Nov. — Martini, Abb. [Vertuni], 24 Oct. — Mauri [Veronensis], M., 21 Nov. — Mauri et Darii, cum Chrysantho, MM., 1 Dec. — Maximi, Ep. C., 28 Nov. — Maximiani et Iuliani, MM., 7 Jan. — Maximini, Ep. [Treuirensis], 29 Mai. — Maximini, Ep. [abb. de Micy], 15 Dec. — Melani [Ep. Rhedonensis], 6 Jan. — Mellionis, Ep. C., 22 Oct. [? Melanii, *al.* Melloni, Ep. Rotomagen.].

Naboris, M., cum Felice [Mediolani], 12 Iul. — Nicasii, Ep. [Rhemensis], 14 Dec. — niues, Mariae ad, 13 Mai. [*al.* 5 Aug.].

Odonis [Cluniacensis], Abb., 19 Nov. [*al.* 18 Nov., Turon., &c.]

pasca, 2 Apr., p. xiii. — Pauli[ni][1], Epi. natale, 10 Oct. — penthecostes, 8 Iun. p. xiii. — [PETRI, M. DE ORDINE PRAEDICATORUM, 29 Apr. A.D. 1252.] — Phocae, Ep. M., *vide* 'Focaci.' — Prisci, M. [in Africa], 1 Sep. — Protasii, cum Geruasio, MM., 13 Dec. †

'*Quaere nouam lunam*' (mense Dec.), p. xxv. — '*Quarto* (? *Quattuor*) *et peca duo, monos*' (mense Martio), p. xvi. — '*Quinque bis, inde dyas,*' ibid.

relatio Iesu de Egypto, 11 Ian. [*al.* 7 Ian.] — Remacli [Traiecten.], Ep. C., 3 Sep. — Remigii, cum Hilario [Rhemensis], Ep., 13 Ian. — REMIGII (Rhemensis) GEMINIANI VEDASTI, Epp., 1 Oct. — '*Res est in nemore*' (mense Octob., p. xxiii. — Rictudis, V., 27 Oct. (*al.* 12 Mai.). — Roberti, Abb. [Cistercien. in monast. Molesmensi], 29 Apr. — Rufi (*al.* Rufini) et Valerii, MM. [Suessione], 14 Iun.

Sabinae (? Sabini, Ep. Catanensis), 15 Oct. — Sauini, Ep. C., 17 Feb. — Saluatoris sancti, dedicatio ecclesiae, 19 Aug. — Seruatii, Ep. [Tungrensis; † Traiecti], 13 Mai. — '*Si paribus, vel disparibus constant elementis*' (mense Feb.), p. xv. — *Si pluat in festo Processi*' (mense Iulio), p. xx. — Soceris (Soteris), et Gaii paparum MM., 22 Apr. — Solstitium, 20 Iun. [et 22 Dec.] — Symeonis [stylitae monachi], C., 5 Ian. — Symeonis, Ep. [Hierosol.] M., 18 Feb.

Urbani, papae, 26 † Mai. [*al.* 25 Mai.]

Valerii, cum Rufo [Suessione], MM., 14 Iun. — Vedasti (Vaast) Ep. [Atrebatensis et Cameracensis] cum Amando Ep. Traiectensi, 6 Feb. — Victoris et Casti, cum Felice, 3 Oct. — Victoris, cum Victorino, MM., 24 Feb. [*al.* 25 Feb.] — Victorini et Victoris, MM., 24 Feb. [*al.* 25 Feb.]

Willebrordi [Traiectensis], Ep., 7 Nov. — Willelmi, *vide* 'Guillelmi.'

[1] 'Natale pauli epi*scopi*,' 10 Oct.—The name 'Paul' appears not to have belonged to the Bishop of any French see between Paul of Carpentras, A.D. 664, and Paul of Nîmes in 1342, who was never enthroned. But St. *Paulinus* of York, and St. Paulinus of Capua, are both commemorated on Oct. 10th.

VII. GENERAL INDEX

N.B.—Only a few names of Saints, Holy Days, &c. are included (for special reasons) in this General Index.

An Index of *Saints*, &c., will be found on pp. 257–64; cf. pp. 279–80.

An Index to the *Paris* University Kalendar on pp. 273–5.

An Index to the *Cambridge* University Kalendar on pp. 276–8.

(A few references, peculiar to Paris or Cambridge, are admitted also into this present General Index, and are marked '*Par.*' or '*Cam.*' respectively.)

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